THE

BRITISH CRITIC,

For MAY, 1807.

Τοῖς δὲ κριταῖς τοῖς νυνὶ κρίνουσι, μήποθ' ὁπιοῦν λέγω,
Μηδ' ἀδίκως κρίνειν. PHERECRATES.

Our judges we forbid to break their oaths,
Or judge perverſely.

ART. I. Επεα Πτεροεντα: *or the Diverſions of Purley. Part I. By John Horne Tooke, A. M. late of St. John's College, Cambridge. Second Edition.* 4to. 534 pp. Johnſon 1798.

Part II. By John Horne Tooke. 516 pp. Johnſon. 1805.

THIS is a work, of which it is difficult to ſay, whether the merits or the faults preponderate. It is certainly worthy of the attention of every ſcholar; but the Firſt Part being publiſhed ſeveral years before the commencement of our critical labours, did not fall properly under our review. That part was indeed republiſhed in 1798; but though advanced from the moderate riſe of an humble octavo to the dignity of a ſplendid quarto, it did not appear to be ſo much improved as to furniſh a ſufficient reaſon for our deviating from the general rule which we had laid down for ourſelves *. When the Second Part was publiſhed, it became indeed our duty to give ſome account of both; and this we ſhould have been done long ago, had we not waited with

* See the *proſpectus* prefixed to the firſt volume of the Britiſh Critic.

ſome impatience for the appearance of a third part, which ſeems to be promiſed; and without which, as the reader will perceive hereafter, it is not poſſible to form a juſt eſtimate of the merits of the ſecond. Of the progreſs of that part, however, we hear nothing; and, as the author obſerves, that "his evening is now fully come, and his night faſt approaching," we have reſolved, with much reluctance indeed, to hazard our opinion of the two parts before us, rather than wait longer for what we may never have to review.

Of a work, which has been ſo long in the hands of the public, it can hardly be neceſſary for us formally to declare the objects. We ſay *objects* in the plural number; becauſe the author has indiſputably *two*, to one of which the quaint *title* has indeed ſome relation, though none to the other. That the book treats of *words* every man will infer, who knows the import of ἐπεα πτεροεντα; but who would thence infer, that it tends likewiſe to excite political diſcontent? Though Mr. Tooke contrives to blend theſe two heterogeneous ſubjects together, we ſhall endeavour, in our review, to keep them ſeparate, beſtowing our chief attention on the former, which alone perhaps is worthy of attention; and although we have on this ſubject reaped much inſtruction from his labours, yet, as we ſhall take the liberty to diſſent ſometimes even from his philological opinions, it will be proper to ſtate with preciſion what thoſe opinions are.

He declares that "the cauſes or reaſons of grammar" are the objects of his inveſtigation; acknowledges that "the purpoſe of language is to communicate our thoughts;" but contends that all the errors of former grammarians have ariſen from conſidering this as its ſole object; and therefore refuſes to enter upon any inquiry into the nature or claſſification of our ideas. One of the ſpeakers (for *unfortunately* the diſcuſſion is carried on in the form of a dialogue) ſays,

"You will begin then either with *things* or *ideas*; for it is impoſſible we ſhould ever thoroughly underſtand the nature of the *ſigns*, unleſs we firſt properly conſider and arrange the *things ſignified*."

This ſeems to be an obvious and unqueſtionable truth, and, as ſuch, is admitted by the author, who immediately replies,

"What you ſay is true, and yet I ſhall not begin there. Hermes, you know, put out the eyes of Argus; and I ſuſpect that he has likewiſe blinded philoſophy: and if I had not imagined ſo,

ſo, I ſhould never have caſt away a thought on this ſubject. If therefore philoſophy herſelf has been miſled by language, how ſhall ſhe teach us to detect his tricks?" Vol. I. p. 15.

The author, who can expreſs himſelf in this manner, diſplays at leaſt ſufficient confidence in his own powers, as well as more than a ſufficient contempt of all who had before preſumed to treat of grammar philoſophically. He ſays indeed expreſsly, that "he has tried all our Engliſh authors on the ſubject, but *none* with ſatisfaction," p. 8, and more than inſinuates that no author of any age or nation has treated the ſubject properly. Being required to clear up this paradox, and to unfold by what means Hermes has blinded philoſophy, he ſays,

"I imagine that it is, in ſome meaſure, with the vehicle of our thoughts, as with the vehicles for our bodies. Neceſſity has produced both. The firſt carriage for men was no doubt invented to tranſport the bodies of thoſe, who, from infirmity or otherwiſe, could not move themſelves: but ſhould any one, deſirous of underſtanding the purpoſe and meaning of all the parts of our modern elegant carriages, attempt to explain them upon this one principle alone, *viz.*—That they *were* (are) neceſſary for conveyance;—he would find himſelf woefully puzzled to account for the wheels, the ſeats, the ſprings, the blinds, the glaſſes, the lining, &c. Not to mention the mere ornamental part of gilding, varniſh, &c.

"*Abbreviations* are the *wheels* of language, the *wings* of Mercury. And though we might be dragged along without them, it would be with much difficulty, very heavily and tediouſly." P. 24.

From this paſſage the ſpeaker, who carries on the dialogue with Mr. Horne Tooke, and who is announced in the ſecond volume as ſome perſon, whom he calls his DEAR BURDETT, infers that, in the author's opinion, the errors of grammarians have ariſen from ſuppoſing all words to be *immediately* either the ſigns of things, or the ſigns of ideas. The inference is admitted to be juſt; becauſe, in fact, many words are merely *abbreviations* employed for diſpatch, and are the ſigns of other words. "*Abbreviations* are employed in language three ways:—1, in terms; 2, in ſorts of words; and 3, in conſtruction." Locke's Eſſay, we are told, is the beſt *guide* to the *firſt*; numberleſs are the writers, who, without incurring anſwers from this author, have given particular explanations of the *laſt*; but the *ſecond* he conſiders as his own province, hitherto unexplained.

"In Engliſh, and in all languages, there are only *two* ſorts of words, which are *neceſſary* for the communication of our thoughts,

viz. the *Noun* and the *Verb*;" and theſe alone the preſent author conſiders as properly parts of ſpeech.

"In the ſtrict ſenſe of the term, no doubt both the *neceſſary words* and the *abbreviations* are all of them parts of ſpeech; becauſe they are all uſeful in language, and each has a different manner of ſignification. But I think it of great conſequence, both to knowledge and to languages, to keep the words employed for the different purpoſes of ſpeech, as diſtinct as poſſible. And therefore I am inclined to allow that rank only to the *neceſſary* words; and to include all the others (which are not neceſſary to ſpeech, but merely *ſubſtitutes* of the firſt ſort) under the title of *abbreviations*." P. 48.

That the noun and the verb are the only parts of ſpeech neceſſary to the communication of thought, is by no means a new doctrine. Sanctius quotes Varro, and Ariſtotle, and Fabius, (i. e. Quintilian) as teaching the ſame thing*; and yet we are ſtrongly inclined, in oppoſition to theſe authorities, to join with the dear BURDETT, when, on leaving all the other words of every language, called mere ſubſtitutes of theſe two, he exclaims—

"Merely ſubſtitutes! You do not mean that you can diſcourſe as well without as with them?"

"Not as well," replies the author. "A ſledge cannot be drawn along as ſmoothly, and eaſily, and ſwiftly, as a carriage with wheels; but it may be dragged."

He contends, however, that by means of the noun and verb alone, he can relate or communicate any thing which BURDETT can relate or communicate with the help of all the others.

"It is the great proof (ſays he) of all I have advanced, and, upon trial, you will find that you may do the ſame. But, after the long habit and familiar uſe of *abbreviations*, your firſt attempts to do without them will ſeem very aukward to you; and you will ſtumble as often as a horſe, long uſed to be ſhod, that has nearly caſt his ſhoes. Though indeed (even with thoſe who have not the habit to ſtruggle againſt) without *abbreviations*,

* Varro *duas* (partes orationis) ponit, deinde ex ſententia Dionis *tres*. . . . . De his, inquit, Ariſtoteles duas partes orationis eſſe dicit, *vocabula*, et *verba*, ut *homo*, et *equus*, et *legit* et *currit*. . . . . Præterea quum res omnes conſtant ex *materia* et *forma*, oratio itidem conſtabit; nam *in verbis*, ut inquit Fabius, *vis eſt ſermonis, ut in nominibus, materia, quia alterum eſt, quod loquimur: alterum de quo loquimur*.

MINERV. Lib. I. Cap. 2.

language

language can get on but lamely; and therefore they have been introduced, in different plenty, and more or leſs happily, in all languages. And upon theſe two points—*abbreviation of terms*, and *abbreviation* in the *manner of ſignification of words*, depends the reſpective excellence of every language." P. 49.

Who they are who have not the habit of abbreviations to ſtruggle againſt, we ſhall not pretend to gueſs. The language of ſavage tribes is generally very defective; and yet we doubt if there be a tribe on the face of the earth which ſpeaks a language entirely deſtitute of thoſe words which this author conſiders as mere *abbreviations*. We know, however, that ſavages are obliged to have recourſe to various geſticulations, in order to make themſelves underſtood, when ſpeaking even of ſenſible objects; but for moral and political diſcuſſion, to the extent, however ſmall it may be, of which the dear BURDETT is ſurely capable, the language of ſavages, with all the aid that can be derived from geſticulation, is totally unfit. We know likewiſe, that there are innumerable ſentences expreſſive of a meaning, and a very obvious meaning, which, after repeated trials, we have found ourſelves unable to expreſs by means of the noun and verb alone, as we underſtood the force of theſe words; and it appears to us as not difficult to be proved that, on politics and morals, no man could diſcourſe intelligibly by means of theſe two words alone. This, however, is not the proper place for entering on ſuch a diſquiſition; nor indeed is it neceſſary on the preſent occaſion. The author himſelf gives up the point, by calling (p. 60) the article "a word ſo *very neceſſary*, that without it, or ſome equivalent invention *, men could not communicate their thoughts at all."

As the *noun*, *verb*, and *article*, are all the parts of ſpeech which the author thinks eſſential to language, we expected that he would enter firſt on the explanation of them; and ſuch ſeems to have been his intention, till he was diverted from it by BURDETT. This impertinent arguer requeſts him to proceed immediately to the *abbreviations*, becauſe, forſooth, he ſuppoſes that his friend allows the neceſſary words to be the *ſigns* of different ſorts of *ideas*, or of *different operations* of the mind, and therefore underſtands them

"* For ſome equivalent invention, ſee the Perſian and other Eaſtern languages, which ſupply the place of our article by a termination to thoſe nouns which they would indefinitely particularize."

as they have been underſtood by other Grammarians. To this Mr. H. Tooke replies,

"Indeed I do not. The buſineſs of the mind, as far as it concerns language, appears to me to be very ſimple. It extends no farther than to *receive impreſſions*, that is, to have *ſenſations* or *feelings*. What are called *its operations*, are merely the *operations of language*. A conſideration of *ideas*, or of the *mind*, or of *things*, (relative to the parts of ſpeech) will lead us no farther than to *nouns*, i. e. the ſigns of thoſe impreſſions, or name of ideas. The other part of ſpeech, the *verb*, muſt be accounted for from the neceſſary uſe of it in communication. It is in fact the communication itſelf, and therefore well denominated Ρημα, *dictum*." (p. 51.)

There is here ſome truth, ſome falſe philoſophy, and ſomething which, to our ears, ſounds very like nonſenſe. The *operations of language* is a phraſe, which, if the words be literally interpreted, has no meaning; that the buſineſs of the mind, as far as it concerns language, extends no farther than to *receive* impreſſions, is ſurely not true, for the buſineſs of the ſpeaker is to *make* impreſſions; and there are ideas of *relations*, as well as of *things* or *ſubſtances*, which therefore ought to be expreſſed, and in every perfect language are expreſſed by different kinds of words. But of this more perhaps afterwards.

Our ground of complaint againſt the author at preſent is only for not firſt explaining the two words into which he thinks that all the others may be reſolved, which was doubly neceſſary, if he underſtood theſe words differently from all other grammarians. He has, indeed, a chapter entitled—OF THE NOUN—but it contains nothing of the ſmalleſt importance, except a very ſucceſsful attack on the theory of *Genders*, propoſed by the late learned and ingenious Mr. Harris. This, though perfectly ſatisfactory, and as petulant in language, as ſatisfactory in reaſoning, might have been omitted till the author had found it expedient to explain the nature of the noun itſelf; for a knowledge that one theory of genders is erroneous, contributes nothing to aid our comprehenſion how *participles*, *adverbs*, *prepoſitions*, and *conjunctions*, may be all reſolved into the noun and verb. We muſt, however, accompany him through the arrangement which he has formed for himſelf, though it ſubjects us to the danger of loſing ſight of his meaning at almoſt every ſtep of the progreſs.

Theſe preliminary diſcuſſions (for they can be conſidered as nothing elſe) occupy the four firſt chapters of the work; but in the fifth, the author and his friend enter ſeriouſly on the

the propoſed explanation of the abbreviations and ſubſtitutions in language. They begin with the ARTICLE and INTERJECTION, of which the latter is very quickly and properly diſmiſſed, as having hardly a better title to be called a *part of ſpeech*, than "the neighing of a horſe, the lowing of a cow, or the barking of a dog." It is called "the brutiſh inarticulate *interjection*, the miſerable refuge of the ſpeechleſs, which, becauſe beautiful and gaudy, has been permitted to *uſurp* a place among words, and to exclude the *article* from its well-earned dignity!"

In the ſentiment which is here expreſſed, we entirely agree with the author; but we cannot account for the violence of his language, unleſs this *uſurpation* of the interjection brought to his recollection thoſe *patriotic* ſtruggles, in which he had ſo often been unſucceſsfully engaged in defence of *the rights of man!* His ſucceſs in defence of *the rights of the article*, as the cauſe was better, has been more complete; and yet, in the chapter devoted expreſsly to that ſubject, he has brought forward nothing that is new. He has laughed indeed at the learned trifling of Harris, whom he ſeems to have regarded with ſomething more than philological odium, and has gravely told us, that from the "neceſſity of *general terms*, follows immediately the neceſſity of the *article*, whoſe buſineſs it is to reduce their generality, and, upon occaſion, to enable us to employ *general* terms for *particulars!*"

In all this there is nothing which is not known to every ſchool-boy, who has been properly taught the elements of Greek, or even Engliſh Grammar! And yet, as if it were a great diſcovery likely to be controverted, the author makes a long quotation from Locke, with as much pedantry as ever Harris quoted from the ancients, to explain the origin of *general terms* in language, and by conſequence to prove the neceſſity of the *article!* Probably he had ſomething more to ſay on this very important part of ſpeech, had he not been hurried away from the ſubject to a *conjunction* and *two prepoſitions*, of which he ſays that, in 1777, he was made the miſerable victim! The *conjunction*, which was ſo fatal to him, is the word THAT, which neither Lord Mansfield *, the Chief Juſtice, nor Thurlow the Attorney General, nor Wedderburn the Solicitor General, nor, as it would appear, any Engliſh lawyer had ever underſtood! Should the reader be ſurpriſed at this, we muſt requeſt him to diſmiſs his ſurpriſe, for our philologiſt himſelf ſeems doubtful whether it ſhould be called an ARTICLE or a PRONOUN. That it is either *the*

* See his famous Letter to Mr. Dunning, in 1777.

one or *the other*, he has no doubt, and has indeed ſufficiently proved that it has always the ſame ſenſe, whether called by our Engliſh grammarians an *article*, a *pronoun*, or a *conjunction*. Nay, he does not allow that any word, in any language, ſo changes its nature, as to be ſometimes one thing and ſometimes another.

"I never could perceive," he ſays, "any ſuch fluctuation in any word whatever: though I know it is a general charge brought erroneouſly againſt words of almoſt every denomination. But it appears to me to be all error: ariſing from the falſe meaſure which has been taken of almoſt every ſort of words. Whilſt the words themſelves appear to me to continue faithfully and ſteadily attached, each to the ſtandard under which it was originally inliſted. But I deſire to wave this matter for the preſent; becauſe I think it will be cleared up by what is to follow concerning the other ſorts of words: at leaſt, if that ſhould not convince you, I ſhall be able more eaſily to ſatisfy you on this head hereafter." P. 82.

The propoſed delay was certainly proper; for, in every ſyſtem, what is moſt eaſily apprehended, ſhould be firſt explained, more eſpecially if the clear apprehenſion of it be neceſſary to the underſtanding of the other parts of the ſyſtem. BURDETT, however, ſeems to be of a different opinion. As he had formerly prevailed on the author to put off the explanation of the *noun* and *verb*; the only two neceſſary words, into which all the others are to be reſolved, ſo he interferes again in this place, and perſuades him, before he has aſcertained the preciſe import of any claſs of words, as diſtinguiſhed from others, to deviate ſo far from his propoſed arrangement, as to enter on a proof, that the word THAT, with ſimilar words in other languages, have always the ſame meaning! This is ſurely not the readieſt or moſt perſpicuous method of arriving at the truth. It is but fair, however, to acknowledge, that the author has made good his poſition with reſpect to the word THAT. By reſolving a variety of ſentences, in which it is ſuppoſed to occur as a *conjunction*, as an *article*, and as a *pronoun*, he ſhows clearly that it has always the ſame ſignification, and ought therefore to be conſidered as always the ſame part of ſpeech. We ſhall extract one or two of theſe examples as a ſpecimen of Mr. H. Tooke's manner of inquiring into the power of words, and reconciling the apparent difference of meaning, which the ſame word occcaſionally has, by a *ſubauditur*, or abbreviation of conſtruction.

" EXAMPLE.

" Thieves riſe by night THAT they may cut men's throats."

" RESOLUTION.

" Thieves may cut men's throats, *(for)* THAT *(purpoſe)* they riſe by night.

" After the ſame manner, I imagine, may all ſentences be reſolved (in all languages) where the *conjunction* THAT (or its equivalent) is employed: and by ſuch reſolution it will always be diſcovered to have merely the ſame force and ſignification, and to be in fact nothing elſe but the very ſame word which in other places is called an *article* or a *pronoun*."

To this Burdett replies,

" For any thing that immediately occurs to me, this may perhaps be the caſe in Engliſh, where THAT is the only conjunction of the ſame ſignification which we employ in this manner. But your laſt example makes me believe that this method of reſolution will not take place in thoſe languages which have different conjunctions for this ſame purpoſe. And if ſo, I ſuſpect that your whole reaſoning on this ſubject may be without foundation. For how can you reſolve the original of your laſt example; where (unfortunately for your notion) UT is employed, and not the neuter *article* QUOD?

" Ut jugulent homines ſurgunt de nocte latrones."

" I ſuppoſe you will not ſay that UT is the Latin neuter article. For even Sanctius, who ſtruggled ſo hard to withdraw QUOD from amongſt the conjunctions, yet ſtill left UT amongſt them without moleſtation*.

To

" * It is not at all extraordinary that UT and QUOD ſhould be indifferently uſed for the ſame conjunctive purpoſe: for as UT (originally written UTI) is nothing but ὁτι: So is QUOD (anciently written QUODDE) merely Καὶ ὁτὶ.

" *Quodde* tuas laudes culpas, nil proficis hilum."

" LUCILIUS.

" (See note in Havercamp's and Creech's Lucretius; where QUODDE is miſtakenly derived from ὁτὶδὲ.) QU, in Latin, being ſounded (not as the Engliſh but as the French pronounce QU, that is) as the Greek Κ; Καὶ (by a change of the character, not of the ſound) became the Latin *Que*, (uſed only enclitically indeed in modern Latin). Hence Καὶ ὁτὶ became in Latin *Qu'otti—Quoddi —Quodde—Quod*. Of which if Sanctius had been aware, he would not have attempted a diſtinction between UT and QUOD: ſince the two words, though differently corrupted, are in ſubſtance and origin the ſame.

" The perpetual change of T into D, and *vice verſa*, is ſo very familiar to all who have ever paid the ſmalleſt attention to language,

To this the author replies,

"You are not to expect from me that I ſhould, in this place, account etymologically for the different words which ſome languages (for there are others beſide the Latin) may ſometimes borrow and employ in this manner inſtead of their own common article. But if you ſhould hereafter exact it, I ſhall not refuſe the undertaking: although it is not the eaſieſt part of etymology: for *abbreviation and corruption are always buſieſt with the words which are moſt frequently in uſe*..... Yet I doubt not that, with this clue, you will yourſelf be able, upon inquiry, to account as eaſily (and in the ſame manner) for the uſe of all the others, as I know you can for UT; which is merely the Greek neuter article ὁτι, adopted for this conjunctive purpoſe by the Latins, and by them originally written UTI: the o being changed into u, from that propenſity which both the ancient Romans had, and the modern Italians ſtill have, upon many occaſions, to pronounce even their own o like an u. Of which I need not produce any inſtances.

"The reſolution therefore of the original will be like that of the tranſlation;

"Latrones jugulent homines (Δι) ὁτι furgunt de nocte." P. 93.

This reſolution of THAT in Engliſh, and UT in Latin, is certainly plauſible, and, in our opinion, juſt. Burdett appears to be of the ſame opinion; but he profeſſes to think that this mode of ſolution will not account for the uſe of the word THAT in the two following examples:

"I wonder he can move! that he's not fix'd!
"IF THAT his feelings be the ſame with mine."

And,

——————"IF THAT the king
"Have any way your good deſerts forgot,
"He bids you name your griefs."——

The difficulty in theſe two examples ariſes ſolely from the two conjunctions IF and THAT in the ſame ſentence; but the author gets rid of it, by obſerving, that IF is merely the imperative of the Gothic and Anglo-Saxon verb GIFAN, and he proves, by quotations from different authors, that, in theſe two languages, as well as in the Engliſh formerly, this ſuppoſed conjunction was pronounced and written as the

---

guage, that I ſhould not think it worth while to notice it in the preſent inſtance; if all the etymological canoniſts, whom I have ſeen, had not been remarkably inattentive to the *organical* cauſes of thoſe literal changes of which they treat."

common imperative—GIF or GIVE. This being eſtabliſhed he reſolves his friend's two examples, thus;

"His feelings be the ſame with mine, GIVE THAT, I wonder he can move; &c.

"The King may have forgotten your good deſerts, GIVE THAT in any way, he bids you name your griefs."

To prove that IF is really a verb, he obſerves, that whenever the *datum*, upon which any concluſion depends, is a ſentence, the article THAT, if not expreſſed, is always underſtood, and may be inſerted after IF, but not when the *datum* is ſome noun governed by the verb. As, for example,

"How will the weather diſpoſe of you to-morrow? IF fair, it will ſend me abroad; IF foul, it will keep me at home."

"Here we cannot ſay—"IF THAT fair it will ſend me abroad; IF THAT foul, it will keep me at home." Becauſe in this caſe the verb governs the noun; and the reſolved conſtruction is,

"GIVE fair weather, it will ſend me abroad; GIVE foul weather, it will keep me at home."

"But make the *datum* a ſentence, as—"IF it *is* (be) fair weather, it will ſend me abroad; IF it *is* (be) foul weather, it will keep me at home."

"And then the article THAT is underſtood, and may be inſerted after IF; as—"IF THAT it *is* (be) fair weather, it will ſend me abroad; IF THAT it *is* (be) foul weather, it will keep me at home." "The reſolution then being,

"It *is* (be) fair weather, GIVE THAT, it will ſend me abroad; it *is* (be) foul weather, GIVE THAT, it will keep me at home." P. 104.

This is exceedingly ingenious, and to us, ſatisfactory; but it furniſhes a new ground of regret, that the author did not begin his inveſtigations with aſcertaining the preciſe import of the *noun* and *verb*. As we underſtand the *verb*, the uſe of IS for BE in theſe conditional ſentences which relate to a future time, is exceedingly improper, and even ungrammatical; but the author *may* have ſome notions of moods and tenſes, which, were we made acquainted with them, might alter our opinion. This, however, is not probable, as in the little which he ſays of the *verb* in the ſecond volume, he throws out ſomething on the import of the preſent of the indicative, which ſeems to agree exactly with our notions of it; but more of this afterwards.

From the word IF this author proceeds to explain the word AN, which, after ſome petulant treatment of Johnſon, he ſays is likewiſe a verb, and may very well ſupply the place of IF; being nothing elſe but the imperative of the

Anglo

Anglo Saxon verb ANAN, which likewiſe means to *give* or to GRANT. Of its uſe in this ſenſe, the following is indeed an obvious example:

——————" He cannot flatter, He!
An honeſt mind and plain: he muſt ſpeak truth:
AN they will take it,—So, IF not; he's plain."

Where the laſt line, without injury to the ſenſe, might be read—

" They will take it, GIVE THAT—So. They will not (*take it*) GIVE THAT; he's plain."

He does not, however, contend that, in all languages, the conditional conjunctions are to be found, like IF and AN in Engliſh, in the original imperative of the ſame verbs.

" I mean," ſays he, " that thoſe words which are called *conditional conjunctions*, are to be accounted for in ALL languages in the ſame manner as I have accounted for IF and AN. Not indeed that they muſt all mean preciſely as theſe two do,—*Give* and *Grant*; but ſome word equivalent: ſuch as,—*Be it*, *Suppoſe*, *Allow*, *Permit*, *Put*, *Suffer*, &c. Which meaning is to be ſought for from the particular etymology of each reſpective language, not from ſome *un-named* and *un-known* Turns, Stands, Poſtures, &c. of the mind. In ſhort, to put this matter out of doubt, I mean to diſcard all ſuppoſed myſtery, not only about theſe *Conditionals*, but about all thoſe words alſo which Mr. Harris and others diſtinguiſh from prepoſitions, and call *conjunctions* of ſentences. I deny them to be a ſeparate ſort of words or Part of Speech by themſelves. For they have not a ſeparate *manner of ſignification*: although they are not *devoid* of ſignification. And the particular ſignification of each muſt be ſought for from amongſt the other parts of ſpeech, by the help of the particular etymology of each reſpective language. By ſuch means, alone, can we clear away the obſcurity and errors, in which Grammarians and Philoſophers have been involved by the corruption of ſome common words, and the uſeful Abbreviations of Conſtruction. And at the ſame time we ſhall get rid of that farrago of uſeleſs diſtinctions into *Conjunctive*, *Adjunctive*, *Diſjunctive*, *Subdiſjunctive*, *Copulative*, &c. &c. which explain nothing; and (as moſt other technical terms are abuſed) ſerve only to throw a veil over the ignorance of thoſe who employ them." P. 110.

The author then proceeds, through many pages, to pour torrents of coarſe ridicule on Lord Monboddo's account of the *Origin and Progreſs of Language*, and on Harris's *Hermes*, which he conſiders as " An improved compilation of almoſt all

all the errors which Grammarians have been accumulating from the time of Ariſtotle, down to our preſent days of technical and learned affectation!" This is intolerable. That in the writings of Monboddo and Harris there is ſome ſolemn trifling, and not a few miſtakes, is indiſputable; but in theſe writings the ſcholar will find, likewiſe, erudition and philoſophy uncontaminated by that factious reſtleſſneſs which the preſent author diſplays in all his writings, and which is at beſt, as foreign from the origin of language as diſquiſitions on *matter* and *form*, or on το ον and το μη ον!

After this impertinent digreſſion, Mr. Tooke gives a liſt of all the Engliſh conjunctions, which, he thinks, can occaſion any difficulty, together with his own explanation of them, in the form of the following table:

"IF	Are the Imperatives	GIF	of their reſpective Verbs.	GIFAN To Give.
AN		AN		ANAN To Grant.
UNLESS		ONLES		ONLESAN To Diſmiſs.
EKE		EAC		EACAN To Add.
YET		GET		GETAN To Get.
STILL		STELL		STELLAN To Put.
ELSE		ALES		ALESAN To Diſmiſs.
THO' or THOUGH		THAF or THAFIG		THAFIAN or THAFIGAN To Allow.
BŪT		BOT		BOTAN To Boot.
BŪT		BE-UTAN		BEON-UTAN To Be-out.
WITHOUT		WYRTH-UTAN		WYRTHAN-UTAN To Be-out.
AND		ANAD		ANAN-AD *Dare congeriem.*

"LEST is the paſt participle LESED of LESAN, To Diſmiſs.

"SINCE { SITHTHAN, SYNE, SCAND-ES, SITHTHE or SIN-ES } is the participle of SEON, To See.

"THAT is the Article or Pronoun THAT *".

* As our readers probably are not all acquainted with the Anglo-Saxon Alphabet, which, however, we agree with the preſent author

In eſtabliſhing the etymology of theſe Engliſh conjunctions, the author, as uſual, pours much contempt on Lord Monboddo, Mr. Harris, Dr. Johnſon, Mr. Windham, (whom he ſuppoſes to have had ſome concern in certain criticiſms, publiſhed on the firſt edition of *The Diverſions of Purley*) and, which is much more extraordinary, on Mr. Locke, whom he profeſſes "to reverence only on this ſide of idolatry." It is but fair, however, to acknowledge, that amidſt all this Billingſgate, he never deviates *entirely* from his ſubject; and that he proves, at leaſt to our ſatisfaction, that theſe conjunctions are, indeed, the imperatives of verbs, either in the parent, or in ſome kindred language. He ſeems likewiſe to prove that ſimilar conjunctions in Latin, Italian, and ſome other languages, have a ſimilar origin; but we beg leave to obſerve that this is not writing on language as a Philoſophical Grammarian, but as a ſkilful Etymologiſt; for though the conjunctions, of all the languages, of which any remains are now extant, ſhould be traced to a ſimilar ſource, ſome queſtions will occur to the philoſopher, which he may think unanſwered, and which, indeed, Etymological deductions appear incapable of anſwering. This, however, is not the proper place to ſtate theſe queſtions, for it is not our wiſh to miſlead our readers; and no reader is qualified to judge of the force of objections to any ſyſtem, unleſs he be thoroughly acquainted with the ſyſtem itſelf. We proceed, therefore, to the chapter in which the author treats of PREPOSITIONS.

Of this claſs of words, as of Conjunctions, though in ordinary grammars they are diſtinguiſhed as a ſeparate part of ſpeech, he aſſerts that they have no right to ſuch a diſtinction; that they are not *little words invented to put before nouns, and to which all languages have had recourſe*; but that they are in fact, either Nouns or Verbs. Prepoſitions are, according to him, other words which have been diſguiſed by corruption, and of which Etymology will, in all languages, give us the meaning, after we have in vain attempted to diſcover it by the aid of philoſophy. This may be true with reſpect to the prepoſitions of any particular language;

---

author in thinking that every Engliſhman ſhould learn, we have, in our extracts, made no uſe of it. It is therefore neceſſary to obſerve that every TH, over which we have placed the mark – is to be pronounced as in *this, therefore, though*, &c.; and that, in quotation from the Anglo-Saxon *th*, when no mark is placed over it, is to be pronounced as the Greek Θ, as in *thick, thin*, &c.

and

and yet the following extract, which exhibits the uſe of prepoſitions in general, ſeems to us to be philoſophical rather than etymological.

"I acknowledge them (prepoſitions) to be undoubtedly neceſſary. For as the neceſſity of the *article* (or of ſome equivalent invention) follows from the impoſſibility of having in language a diſtinct name or *particular term* for each particular individual *idea*; ſo does the neceſſity of the prepoſition (or of ſome equivalent invention) follow from the impoſſibility of having in language a diſtinct *complex term* for each different *collection of ideas* which we may have occaſion to put together in diſcourſe. The addition or ſubtraction of *any one* idea to or from a collection, makes it a different collection: and (if there were degrees of impoſſibility) it *is* (would be) ſtill more impoſſible to uſe in language a different and diſtinct *complex term* for each different and diſtinct *collection of ideas*, than it is to uſe a diſtinct *particular term* for each particular and individual idea. To ſupply, therefore, the place of the complex terms which are wanting in a language, is the prepoſition employed. By whoſe aid *complex* terms are prevented from being infinite or too numerous, and are uſed only for thoſe collections of ideas which we have moſt frequently occaſion to mention in diſcourſe. And this end is obtained in the moſt ſimple manner in the world. For having occaſion in communication to mention a collection of ideas, for which there is no one ſingle *complex* term in the language, we either take that complex term which includes the greateſt number, though not *all*, of the ideas we would communicate; or elſe we take that complex term which includes *all*, and the feweſt ideas *more* than thoſe we would communicate; and then by the help of the prepoſition we either make up the deficiency in the one caſe, or retract the ſuperfluity in the other. For inſtance,

1. "*A houſe* WITH *a Party-wall.*"
2. "*A houſe* WITHOUT *a roof.*"

"In the firſt inſtance, the complex term is deficient: The Prepoſition directs to add what is wanting. In the ſecond inſtance, the complex term is redundant: The prepoſition directs to take away what is ſuperfluous.

"Now conſidering it only in this, the moſt ſimple light, it is abſolutely neceſſary, in either caſe, that the Prepoſition itſelf ſhould have a meaning of its own: for how could we otherwiſe make known by it our intention, whether of adding to or retrenching from, the deficient or redundant complex term (which) we have employed?" P. 319.

This is ſound philoſophy; and perhaps it is all that the philoſophical grammarian has to do with the prepoſition. To trace the origin of ſuch words in any particular language,

may

may be a very uſeful undertaking; but it belongs to the *etymologiſt*, to the *hiſtorian* of that language, or to the *Dictionary-writer*, and not to the philoſopher or grammarian. If language was invented by men *, and gradually brought to perfection, nouns and verbs were undoubtedly firſt invented; and it is natural to ſuppoſe that, as ſoon as prepoſitions were thought of as an improvement, they would be formed from ſome of the words already in uſe, and bearing a meaning analogous to that which the intended prepoſition was deſigned to expreſs. The caſe, however, *might* have been otherwiſe. As there is no natural relation between any *name* and the *ſubſtance* or *quality* or *idea* which it denotes, thoſe who invented *original names* for *things*, might have carried their ingenuity a little farther, and invented *original names* for the various *relations* in which thoſe things ſtand to each other; and it is obvious that ſuch prepoſitions would have anſwered all the purpoſes of the prepoſitions which our author conſiders as nouns and verb. Whatever may have been the origin of language, it is, however, much more probable that *prepoſition* and other *particles* as they are called, were formed from words previouſly exiſting, than that they were an invention *wholly original*; but when a *noun* or a *verb* was converted into a *prepoſition*, it appears to us that its meaning muſt have been more or leſs modified in order to render it capable of ſerving the purpoſe for which it was intended. This Mr. T. denies, contending that all *prepoſitions* in all languages retain, without the ſmalleſt modification, the very ſenſe of the *nouns* and *verbs* from which they were originally formed! His theory of language, indeed, does not reſt on this poſition, and it is fortunate that it does not; for though he has been remarkably ſucceſsful in eſtabliſhing it with reſpect to the greater part of Engliſh prepoſitions, there are one or two inſtances, in which to us, at leaſt, he appears to have failed.

Thus in the firſt of the two examples which we have quoted from him, WITH, he ſays, is the imperative of the Gothic and Anglo-Saxon verb NEITHAN to *join*, and retains its original ſenſe; ſo that "*A houſe* WITH *a Party-wall*" is an expreſſion of the very ſame import with "*A houſe* JOIN *a Party-wall.*" But is this indeed the caſe? We think not;

* This, though a faſhionable hypotheſis, is in the higheſt degree improbable in itſelf, and directly contrary to the teſtimony of Moſes. *Rev.*

for

for the *wall*, which is here called a *party*-wall, is eſſential to *every* houſe and the only adventitious circumſtance is that this *particular* wall belongs equally to *two* houſes. The word HOUSE implies four walls and a roof; and when we ſay "*A houſe* WITH *a Party-wall*," we certainly add no *new idea* to the *collection* implied by the word houſe, but rather indicate that *one* of the ideas belonging to that collection, belongs equally to *another* collection. We have, however, no doubt but that the prepoſition WITH was the imperative of the Anglo-Saxon verb WITHAN; and we differ from the author, only in thinking that, when from a *verb* it was changed into a *prepoſition*, its meaning underwent ſome modification, which every reader will more accurately perceive than we can expreſs. That WITH when a *prepoſition* has ſome meaning, as well as when a *verb*, is indeed moſt obvious; for, as Mr. Tooke well obſerves—"If I ſhould ſay to one of our modern Grammarians—*A houſe* WITH;" he would aſk "WITH *what?*" thereby ſhowing that he felt the word WITH to have ſome meaning.

Mr. Harris, treating of the *prepoſitions* *, ſays that "moſt, if not all of them, ſeem originally formed to denote the relations of place;" adding that "they vary their character with the verb," of which he gives ſome inſtances in the uſe of the prepoſition FROM. This doctrine the preſent author treats, as he does every thing ſaid by Mr. Harris, with the moſt ſupercilious contempt.

"FROM," ſays he, "means merely BEGINNING, and nothing elſe. It is ſimply the Anglo-ſaxon and Gothic noun FRUM, *Beginning*, *Origin*, *Source*, *Fountain*, *Author*. Now then, if you pleaſe, we will apply this meaning to Mr. Harris's formidable inſtances, and try whether we cannot make FROM ſpeak clearly for itſelf, without the aſſiſtance of the *interpreting* Verbs; who are ſuppoſed by Mr. Harris, to *vary its character* at will, and make the prepoſition appear as inconſiſtent and contradictory as himſelf.

"Figs *came* FROM Turkey.
"Lamp *falls* FROM Cieling.
"Lamp *hangs* FROM Cieling.

"*Came* is a complex term for one ſpecies of motion. *Falls* is a complex term for another ſpecies of motion. *Hangs* is a complex term for a ſpecies of attachment.

---

* *Hermes, Book 2d. Chap. 3d.*

"Have we occaſion to communicate or mention the COMMENCEMENT OF BEGINNING of theſe motions and of this attachment; aud the *place* where theſe motions and this attachment commence or begin? It is impoſſible to have complex terms for each occaſion of this ſort. What more natural then, or more ſimple, than to add the ſigns of thoſe ideas, viz. the word BEGINNING (which will remain always the ſame) and the name of the *place* (which will perpetually vary)?

Thus,

"Figs came—BEGINNING Turkey.
"Lamp falls—BEGINNING Cieling.
"Lamp hangs—BEGINNING Cieling."

That is,

"Turkey the *Place* of BEGINNING to come.
"Cieling the *Place* of BEGINNING to fall.
"Cieling the *Place* of BEGINNING to hang." P. 342.

To this etymology of the word FROM, as well as to the author's two firſt proofs that as a *prepoſition* it retains unchanged the meaning which it originally had as a *noun*, we have no objection; but we apprehend that, except perhaps Burdett's, there are few minds, which will acquieſce in the third proof. *Hangs* is indeed a complex term for a ſpecies of *attachment*; but, conſidered as a relation of place, we cannot conceive that attachment as having, like a road which leads from one place to another, a *beginning*, a *middle* and an *end*. The lamp hanging FROM the cieling is ſtationary; nor does the phraſe, by any means imply that the lamp proceeded from the cieling, along the cord or chain by which it is ſuſpended, to the place which it now occupies. Here, again, we have to regret that the author did not begin his etymological or grammatical reſearches by aſcertaining the import of the *noun* and the *verb*; for he *may* be able, for ought that we know to the contrary, to prove that *hangs* had, originally, ſuch a ſignification as requires the prepoſition FROM in this phraſe to be underſtood in the very ſenſe of the noun FRUM, its Anglo-ſaxon parent. This, indeed, does not appear probable, becauſe the words—"Cieling the *place* of BEGINNING to hang,"—though each perfectly intelligible by itſelf, ſeem to have no meaning when united; at leaſt, none which is directly applicable to the lamp.

We hope that from theſe objections to two of this author's *proofs* of the truth of his doctrine reſpecting *prepoſitions*, the reader will not infer that we condemn his mode of accounting for what are uſually called the indeclinable parts of ſpeech. This is far, very far indeed from being the caſe. Our objections are only to that part of the doctrine in which

which he contends that *prepoſitions* retain, without the ſlighteſt *variation* the ſignification which they had as *nouns* or *verbs*. That their meaning muſt be modified in ſome degree when they undergo this change, we truſt that we ſhall be able to prove, from a conſideration of thoſe "actions or intimations of the mind," of which, according to Mr. Locke, "the particles of language are all marks;" but, as Mr. T. objects to this mode of explaining the parts of ſpeech, it appeared of ſome importance to ſhow, that without calling in its aid, his own etymological method, though highly uſeful, will not always ſerve the purpoſe.

Of his reſolution of *adverbs*, which concludes the firſt volume, we have nothing to ſay, but that it is conducted on the ſame principles, and with equal ſucceſs as his reſolution of *conjunctions* and *prepoſitions*. In his opinion, *adverbs* are all *nouns* or *participles*, gone into diſuſe as ſuch; and the truth of that opinion he has completely proved, with reſpect to the greater part of Engliſh adverbs, as well as many adverbs in other languages. With one of theſe proofs, which is exceedingly ingenious, and to us perfectly ſatisfactory, we ſhall, at preſent, take leave of the author and the reader.

MUCH, MORE and MOST are three *adverbs*, which have exceedingly gravelled all our etymologiſts; but though there appears to be, there is, according to this author, no irregularity in them, nor indeed any ſuch thing as capricious irregularity in any part of language.

"In the Ango-ſaxon, the verb MAWAN, *metere*, makes regularly the præterperfect MOW, or MOWE, and the paſt participle MOWEN or MEOWEN, by the addition of the participial termination *en*, to the præterperfect. Omit the participial termination *en* (which omiſſion was, and ſtill is, a common practice through the whole language, with the Anglo-ſaxon writers, the old Engliſh writers, and the moderns) and there will remain MOWE or MOW; which gives us the Anglo-ſaxon MOWE and our modern Engliſh word *Mow*; which words mean *ſimply* that which is *mowed* or *mown*. And as the Hay, &c. which was *mown*, was put together in a heap; hence, *figuratively*, MOWE was uſed in the Anglo-ſaxon to denote *any* heap: although in modern Engliſh we now confine the application of it to country produce ſuch as *Hay-mow*, *Barley-mow*, &c. This participle or ſubſtantive (call it which you pleaſe: for, however claſſed, it is ſtill the ſame word, and has the ſame ſignification) *Mow* or *Heap*, was pronounced (and therefore written) with ſome variety, MA, MÆ, MO, MOWE, MOW; which, being regularly compared, give

MA - - - *Ma-er*	(i. e. MARE)	- - - *Maeſt*	(i. e. MÆST)
MÆ - - *Mæ-er*	(i. e. MÆRE)	- - - *Mæ-eſt*	(i. e. MÆST)
MOWE - *Mower*	(i. e. MORE)	- - - *Moweſt*	(i. e. MOST)
MO - - - *Moer*	(i. e. More)	- - - - *Moeſt*	(i. e. Moſt)*

"MO (MOWE, *acervus, heap*) which was conſtantly uſed by all our old Engliſh authors, has, with the moderns, given place to MUCH: which has not (as Junius Wormius, and Skinner imagined of *Mickle*) been borrowed from μιγαλος; but is merely the diminutive of MO, paſſing through the gradual changes of *Mokel, Mykel, Mochil, Muchel* (ſtill retained in Scotland) *Moche* MUCH." P. 502.

(To be concluded in our next.)

ART. II. *The Life and Writings of Michel Angelo Buonarrotti, compriſing his Poetry and Letters, containing alſo a critical Diſquiſition on his Merit as a Painter, a Sculptor, an Architect, and a Poet. By R. Duppa.* 4to. 2l. 2s. Murray. 1806.

AT any period ſince his death, to have written the Life of Michel Angelo, with critical opinions on his genius and his performances, would have been a perilous and arduous undertaking. But it is peculiarly ſo at the preſent day, when a taſte for ſculpture and painting is progreſſively increaſing; when an acquaintance with the beſt works of the greateſt maſters is becoming every day more familiar, and when there appears to prevail a diſpoſition to encourage and reward a ſpirit of emulation to rival genius like this, which Mr. Duppa† has not unſucceſsfully attempted to commemorate.

So great was the eſteem in which the ſubject of this biographical ſketch was held, that even during his life two tracts were publiſhed in celebration of his talents and his genius—the firſt was by Vaſari, in 1550; the other by Condivi, in 1553. The tract by Condivi is not much known, but is eſteemed by the celebrated Beyers, one of the ſcarceſt books

---

* The words in this table, which we have printed in capitals, have come down to us in Anglo-ſaxon writings, and are, by the author, printed in the Anglo-ſaxon characters. The words in italics are, he ſays, the ſame words in ſound, but ſo printed as to ſhow the regularity of the compariſon; and the words in the Roman character and not in capitals, are ſuch as we ſtill uſe in Engliſh.

† Mr. Duppa printed, in 1799, an intereſting account of tranſactions recent at Rome, where he then was. See Brit. Crit. Vol. xiv. p. 328.

in

in the world. Vaſari is a name very familiar to all lovers of painting and the arts.

Mr. Duppa commences his volume by aſſigning his motive for writing the name as he has done. In Tuſcan it is Agnolo; in the Bologneſe dialect it is Angiolo; in the Venetian, Anziolo: but in the Della Cruſca it is Angelo; and Mr. D. writes Michel, omitting the A, that the word may be pure Italian. For our parts, in an Engliſh work, we do not ſee the neceſſity for Italianizing the names, particularly Chriſtian names.

Like other characters, marked by extraordinary endowments of mind, the earlier youth of Michel Angelo was wayward, and he neglected his ſtudies; but as he on all occaſions diſcovered a ſtrong love and propenſity for painting, he was put under the care of Domenico Ghirlandaio. But what is particularly remarkable, and indeed almoſt without example, inſtead of giving any premium, the pupil immediately received a ſalary from his maſter. His progreſs was what might have been expected, and almoſt to immediate excellence. The narrative of his earlier exerciſe in his profeſſion is agreeably diverſified with anecdote, and in particular, the attention and kindneſs ſhown to the young artiſt by the famous Lorenzo De Medici is detailed with much intereſt, to the period of the death of the latter, which for a while deprived M. Angelo of his patron and protector.—A ghoſt ſtory is related at p. 18, which will remind the Engliſh reader of a ſimilar tale in the preface to Clarendon's Hiſtory, concerning the Duke of Buckingham. In conſequence of the diſturbed ſtate of Florence, the artiſt retired to Bologna, where, after ſtaying a year, and executing two ſtatues in marble, for the church of St. Domenico, he returned home. His firſt viſit to Rome was occaſioned by the following circumſtance.

"Michel Angelo being again ſettled in his father's houſe, purſued his profeſſion, and produced a ſtatue of a ſleeping Cupid, that advanced his reputation; and as, at this period, the diſcoveries of antiquity, which made a new æra in art and literature, were found ſometimes to betray the judgement into too great an enthuſiaſm for thoſe remains, it was ſuggeſted to him by a friend of his, one Pier Franceſco, that if it could be ſuppoſed an antique, it would not fail to be equally admired. He adopted the thought, and ſtained the marble ſo as to give it the deſired appearance, and his friend ſent it to Rome, conſigned to a proper perſon, to carry on the deception; who, after burying it in his vineyard, dug it up, and then reported the diſcovery. The deception completely ſucceeded, and the ſtatue was bought by Cardinal St. Georgio for two hundred ducats; of which ſum, however, Michel Angelo only received thirty.

"The Cardinal had not long been in the poſſeſſion of his new purchaſe, before he was given to underſtand that he was deceived; and that inſtead of its being an antique, it was the work of a modern artiſt in Florence. He felt indignant at the impoſition, and immediately ſent a gentleman of his houſehold to Florence, on purpoſe to learn the truth. No ſooner was Michel Angelo diſcovered to be the ſculptor, than the moſt flattering commendation was beſtowed upon his merit, and he was ſtrongly recommended to viſit Rome, as the proper theatre for the exerciſe of his great talents: as an additional inducement, he was promiſed to be introduced into the Cardinal's ſervice, and given to expect that he would recover the whole ſum for which his ſtatue had been ſold. Michel Angelo felt theſe advantages, and without further heſitation, returned with the gentleman to Rome. The perſon who ſold the ſtatue was arreſted, and obliged to refund the money; but Michel Angelo was not benefited; nor was the Cardinal afterward ſufficiently complaiſant to reward him with encouragement who had been the means of mortifying his pride." P. 20.

He was induced, however, after no long time, again to viſit Florence, where, under the protection of Pietro Soderini, he ſucceſsfully proſecuted his art, and produced the famous coloſſal ſtatue of David, for the front of the Palazzo Vecchio, where it now remains. On the eſtabliſhment of Julius the Second in the papal throne, whoſe favourite obſervation it was, that "LEARNING elevated the loweſt orders of ſociety, ſtamped the higheſt value on nobility, and to princes was the moſt ſplendid gem in the diadem of ſovereignty," Michel Angelo was among the firſt invited to his court; and hence his mighty talents expanded to their full maturity. A ſtriking anecdote of his noble ſpirit is related at p. 38, 39. He quarrelled with Julius, as any other man of genius would have done, but was ſoon reſtored to the favour and diſtinction which he merited. The anecdote of the reconciliation is worth inſertion.

"Being now at Bologna enjoying the advantages of his enterpriſe, and at peace with the inhabitants, the Gonfaloniere conſidered it a favourable opportunity for Michel Angelo to make his peace alſo with the Pope, and his brother the Cardinal Soderini was willing to undertake the mediation. Michel Angelo acceded to the propoſition, and immediately went to Bologna to avail himſelf of its probable advantages. When he arrived, the Cardinal was unfortunately indiſpoſed, and he deputed a Monſignore, of his houſehold, to officiate in his ſtead, and introduce him to his Holineſs, who was then reſiding in the government palace. As Michel Angelo entered the preſence-chamber, the Pope gave him an aſkance look of diſpleaſure, and after a ſhort pauſe ſaluted him, 'In the ſtead of your coming to us, you ſeem to have expected that we ſhould wait upon you.' Michel Angelo replied with ſubmiſſion,

ſubmiſſion, that his error aroſe from too haſtily feeling a diſgrace that he was unconſcious of meriting, and hoped his Holineſs would pardon what was paſt. The Monſignore ſtanding by, not thinking this a ſufficient apology, endeavoured to extenuate his conduct, by ſaying that great allowance was to be made for ſuch men, who were ignorant of every thing but their art; on which the Pope haſtily replied, with warmth, 'Thou haſt vilified him, which I have not; thou art an ignorant fellow, and no man of genius;—get out of my ſight;' and one of the attendants immediately puſhed him out of the room. The Pope then gave Michel Angelo his benediction, and reſtored him to his friendſhip; and before he withdrew, deſired him not to quit Bologna till he had given him a commiſſion for ſome work of art. In a few days he ordered a coloſſal ſtatue of himſelf to be made in bronze." P. 43.

Soon afterwards he commenced his immortal work, the ceiling of the Siſtine Chapel. There is no part of the work which better merits a tranſcript than the author's deſcription of this admirable performance.

"As the work advanced, the Pope frequently viſited him in the chapel, and aſcended the ladder to the top of the ſcaffolding, where Michel Angelo was uſed to lend him his hand, that he might get with ſafety on the platform. Notwithſtanding this daily opportunity of indulging an eager curioſity, his Holineſs grew impatient to ſee the general effect as far as it was advanced; and to pacify the natural impetuoſity of his temper, all the machinery was removed before half the ceiling was completed. To thoſe who know the danger of gratifying the curioſity of a patron in a premature diſplay of his works, this muſt be regarded as a hazardous experiment; fortunately, however, the exhibition was attended with no diſappointment. The Pope was perfectly ſatisfied, and all men of taſte and virtue ſo eagerly preſſed forward to avail themſelves of the opportunity, that they crowded into the chapel before the duſt, occaſioned by the taking down of the ſcaffolding, had ſubſided.

"The rivals and enemies of Michel Angelo, if any there were, who hoped to ſee his genius reduced to a level with their own, were now diſappointed: nevertheleſs the architect of St. Peter's was accuſed of unworthily condeſcending to uſe his influence to circumſcribe his fame, by ſecretly ſoliciting the Pope to permit Raffaello to paint the other half of the ceiling, that he might ſhare the honour of the undertaking. Of this ſurreptitious proceeding Michel Angelo had immediate intimation, and appealed to the Pope, in the preſence of Bramante himſelf, to juſtify his claim to the completion of a work he had ſo ſucceſsfully begun. The Pope, however, was ſo perfectly ſatisfied with that part of the chapel already executed, that he was not to be ſwayed by any

undue influence, and with the moſt ſatisfactory aſſurances of his eſteem and confidence, deſired him to proceed without a partner, and without interruption.

"After the curioſity of Rome was ſatisfied, Michel Angelo reſumed his work, and with the moſt perſevering aſſiduity continued till it was finiſhed. The ceiling, which is coved, he ornamented with architectural decorations, painted in chiar'-oſcuro, and ſeparated into numerous diviſions. The flat ſpace at the top he divided into nine compartments, each containing a ſubject from the Old Teſtament, in the following order:—The Deity dividing the light from the darkneſs, which may be conſidered the firſt in the order of ſucceſſion; the ſecond picture repreſents the perſonification of the Deity, with extended arms, creating the Sun and Moon, and in the ſame compartment creating and fructifying the Earth; in the third ſpace the Deity is intended to be looking down upon the waters, commanding them to be a habitable deep; the fourth is the creation of Adam, in which the omnipotent power is ſurrounded by angels, extending his right arm, as if imparting the vital principle to the created form; the fifth is the creation of Eve; the ſixth, the loſs of Paradiſe; the ſeventh, the ſacrifice by Cain and Abel; the eighth, the Deluge; and the ninth repreſents the inebriation and expoſure of Noah. Beneath the chiar'-oſcuro entablature, which divides the coved from the flat part of the ceiling, are arranged forty-eight infantine figures, ſtanding two and two, on pedeſtals, in diverſified attitudes, ſupporting the cornice as cariatides; and between them are ſeated twelve coloſſal of Prophets and Sybils, alternately arranged. Over the windows, in compartments called lunettes, are fourteen compoſitions, and an equal number of tablets, inſcribed with names indicating the genealogy of Chriſt; and in triangular ſpaces produced by the thickneſs of the wall immediately over the lunettes, are introduced eight compoſitions of domeſtic ſubjects. In the angles at the four extreme corners of the ceiling are repreſented the miracle of the brazen ſerpent, the execution of Haman, the death of Goliah, and the treachery of Judith. Beſides theſe various compoſitions, are ten medallions, with hiſtorical ſubjects, and more than fifty ſingle figures, diſpoſed of as ornamental accompaniments to the general deſign. As the moſt elaborate and minute deſcription of this comprehenſive work would only puzzle the mind, and make but a vague and uncertain impreſſion, I have preferred annexing a ſketch of the whole ceiling, with the compoſitions and their arrangement, as the more ſatisfactory way of making it better underſtood by thoſe who have not been fortunate enough to ſee the chapel itſelf.

"From the commencement to the concluſion of this ſtupendous monument of human genius, twenty-two months were only employed. So ſhort a time for the completion of ſo vaſt a work could hardly be credited, if it were not more difficult to refuſe the

the teſtimony on which it is ſupported, than to doubt the fact. Nevertheleſs the Pope haraſſed its progreſs with impatience, for he was an old man; and as his deſigns, of whatever nature they might be, were always planned with the enthuſiaſm of youth, ſo they were haſtened with a conſciouſneſs of his having no time to loſe. To comply, therefore, with the eager deſire of his patron, Michel Angelo removed the ſcaffolding before he had put the laſt finiſh to his work; and on All Saints day, in the year 1512, the chapel was opened, and the Pope officiated at high maſs to a crowded and admiring audience.

"After this ſolemnity and curioſity was gratified, the Pope was willing Michel Angelo ſhould retouch the pictures, where he wiſhed them to be improved; but, on conſidering the inconvenience of re-erecting the ſcaffolding, he declined doing any thing more, and ſaid that what was wanting was not of material importance; on which the Pope obſerved, they ought to be ornamented with gold to give a characteriſtic ſplendour to the chapel; to this Michel Angelo replied, 'In thoſe days gold was not worn, and the characters I have painted were neither rich nor deſirous of wealth, but holy men, with whom gold was an object of contempt.' The repartee was happy, and with reſpect to his own works he felt the importance of that truth, better known in an age more characteriſed by ſimplicity than luxury, that the mind and not the material, is the true baſis on which future fame depends. The ceiling being finiſhed, he applied himſelf to make deſigns and ſtudies for other pictures for the ſides of the chapel, to complete the original plan; but on the 21ſt of February, 1513, the Pope died, and to Michel Angelo his loſs was not ſupplied." P. 52.

To the reign of Julius II. ſucceeded Leo's golden days, but notwithſtanding all that has been ſaid and written on the ſubject, it evidently appears that art and genius did not eſſentially owe a great deal to this Sovereign's patronage. He found the arts at their meridian, he found greater talents than he employed, greater works begun than he completed. Leonardo da Vinci, Michel Angelo, and Raphael, had finiſhed theſe works, to which they owe their immortality, before his acceſſion to the throne. Need more be ſaid on the ſubject, than that this celebrated reign was an entire blank in the life of Michel Angelo. It was to the Pontificate of Julius that we are indebted for the works which adorn the Vatican, and can there be required a more ſatisfactory proof of Leo's wretched taſte, than that he ſent thirteen cartoons, compoſed by Raphael (or, as Mr. D. thinks it neceſſary to write his name, Raffaello) into Flanders, to be returned in worſted copies, without any care to preſerve the original works executed by this great maſter's own hand. This part of the work is written with

with peculiar vigour, and well deſerves attention. Who can read without emotions of contempt and anger, (P. 73,) the treatment which Leo gave his old friend Arioſto? The poet went to Rome, thinking at leaſt to ſhare the favours which were beſtowed on others of inferior merit. The good Pope, on Arioſto's introduction, recogniſed his old friend, kiſſed him on each cheek, and aſſured him of his favour. The favour which followed was a Bull to ſecure the copy-right of the Orlando Furioſo, on paying the cuſtomary fees of office. The anecdote is told with ſpirit, at p. 73, 4, 5. After arranging the matter in diſpute between himſelf and the Duke of Urbino, relative to the monument of Julius, Michel Angelo preferred Florence to Rome, where, after ſome time of reſidence in the diſturbed State of Italy, and the danger which menaced Florence itſelf, the artiſt was employed as an engineer to defend the city. On its ſurrender, he was compelled to conceal himſelf, and, as ſome writers ſay, in the bell tower of the church of St. Nicholas. On the acceſſion of Paul III. to the Tiara, he was again haraſſed by the importunity of the Duke of Urbino to complete the monument of Julius, and the deſire of the Pope to retain him in his ſervice. The matter was at length compromiſed; the monument was finiſhed, and placed in the Church of St. Pietro, in Vincoli. He afterwards commenced his great work of the Laſt Judgment, which was finiſhed in 1541. In 1546, Michel Angelo was called upon to ſucceed San Gallo as architect of St. Peter. The hiſtory of this building is of great intereſt to the arts, and a ſuccinct and pleaſing account is given, pp 117, et ſeq. The following anecdote occurs at p. 124.

"Upon the death of Paul III. an effort was made to remove him from his ſituation, but Julius III. who ſucceeded to the pontificate, was not leſs favourably diſpoſed towards him than his predeceſſor; however, they preſented a memorial, petitioning the Pope to hold a committee of architects in St. Peter's, at Rome, to convince his Holineſs that their accuſations and complaints were not unfounded. At the head of this party was Cardinal Salviati, nephew to Leo X. and Cardinal Marcello Cervino, who was afterwards Pope, by the title of Marcellus II. Julius agreed to the inveſtigation, Michel Angelo was formally arraigned, and the Pope gave his perſonal attendance; the complainants ſtated, that the church wanted light, and the architects had previouſly furniſhed the two Cardinals with a particular example to prove the baſis of the poſition, which was, that he had walled up a receſs for three chapels, and made only three inſufficient windows; upon which the Pope aſked Michel Angelo to give his reaſons for having done ſo: he replied, 'I ſhould wiſh

wish first to hear the deputies.' Cardinal Marcello immediately said for himself and Cardinal Salviati, 'We ourselves are the deputies.' Then said Michel Angelo, 'In the part of the church alluded to, over those windows are to be placed three others.'—'You never said that before,' replied the Cardinal: to which he answered with some warmth, 'I am not, neither will I ever be obliged to tell your eminence, or any one else, what I ought or am disposed to do; it is your office to see that the money be provided, to take care of the thieves, and to leave the building of St. Peter's to me.' Turning to the Pope—'Holy Father, you see what I gain; if these machinations to which I am exposed are not for my spiritual welfare, I lose both my labour and my time.' The Pope replied, putting his hands upon his shoulders, 'Do not doubt, your gain is now and will be hereafter;' and at the same time gave him assurance of his confidence and esteem."

Some original letters of the great artist, very curious and very interesting, will be found at pp. 130, 5, 6. In his old age he composed the following Sonnet.

"Well nigh the voyage now is overpast,
And my frail bark, through troubled seas and rude,
Draws near that common haven where at last
Of every action, be it evil or good,
Must due account be rendered. Well I know
How vain will then appear that favoured art,
Sole idol long and monarch of my heart,
For all is vain that man desires below.
And now remorseful thoughts the past upbraid,
And fear of two-fold death my soul alarms,
That which must come, and that beyond the grave;
Picture and sculpture lose their feeble charms,
And to that Love Divine I turn for aid
Who from the Cross extends his arms to save." P. 141.

From this period till the time of his death, which happened in 1563, he was employed in the great work of St. Peter's Church.

At p. 153, the reader is presented with a general sketch of the person, the life, and the attainments of the artist, with fac-similes of his hand-writing. At p. 179, we have a critical disquisition on the various performances of Michel Angelo, many original letters, and a complete collection of his poems. A fine head is prefixed to the work, and at the end are outlines of some of Michel Angelo's most celebrated productions, and in particular of the cieling of the Sistine Chapel.

With

With the work altogether we are very well ſatisfied. Mr. Duppa's ſtyle is, however, not free from objection:—it is generally vigorous, but cannot he termed elegant or perſpicuous. We occaſionally meet with expreſſions that are affected, and with words which we do not acknowledge to be genuine. The meaning of the word "manipulation," as it occurs at p. 180, is by no means clear; "the wilds of detraction," at p. 48, is affected; at p. 113, for *do*, we muſt read *do not*; we have at p. 99, *viciated* for vitiated; at p. 66, is an example of bad grammar. Theſe however are defects which may very eaſily be corrected in a future edition. We have no heſitation in acknowledging that we have been both inſtructed and entertained by the performance. We have had to approve much acuteneſs of remark, and we have been amuſed with great variety of anecdote. We think that Mr. Duppa improves as a writer, and we hope, ere long, again to ſee ſome other production of his pen.

ART. III. *Dedicated by Permiſſion to Her Royal Highneſs the Princeſs Charlotte of Wales.—Lectures on Natural Philoſophy: the Reſult of many Years' practical Experience of the Facts elucidated. With an Appendix: containing a great number and Variety of Aſtronomical and Geographical Problems: alſo ſome uſeful Tables, and a comprehenſive Vocabulary. By Margaret Bryan.* 4to. 388 pp. 2l. 12s. 6d. Kearſley and Carpenter. 1806.

A Philoſophical publication written by the hand of a female author, is a rare occurrence in the annals of literature. The time and application neceſſary for the attainment of the requiſite qualifications, can but ſeldom be ſpared from the neceſſary duties and avocations of the mother of a family, and the inſtructor of young people; nor can a compilation of any ſort be accompliſhed without a conſiderable deal of time, of trouble, and of reflection.

Under theſe conſiderations the public will naturally look with a favourable eye on the laudable exertions of Mrs. Bryan *; and we are ready to concur with the public in beſtowing that degree of praiſe, which is undoubtedly due to all thoſe perſons, who endeavour to ſtep beyond the bare limits of their duty, for the advancement of knowledge, and the benefit of the human ſpecies.

---

* We very lately reviewed "Converſation on Chemiſtry," by the ſame Lady. See vol. xxviii. p. 635.

It

It is at the ſame time evident, that after theſe conſiderations and this acknowledgement, our examination of the preſent work, and our opinion of its merits, muſt be made and expreſſed with that candour and impartiality, which the public expects, and our duty impoſes upon us.

The appearance of this work is elegant and ſtriking. A quarto volume, printed with a large and clear type on excellent paper, and illuſtrated by 35 copper-plate engravings neatly executed, the portrait of the author which fronts the title-page; a dedication to Her Royal Highneſs the Princeſs Charlotte of Wales; a letter, as a ſort of ſecond dedication, to Dr. Charles Hutton, of the Woolwich Academy; an addreſs to the author's pupils; a preface; a table of contents, entirely in capital letters; a very ample liſt of ſubſcribers, and a very handſome price; are all likely to raiſe the expectations of the reader; but when thoſe decorations and appendages are compared with the materials of the work, and the manner of treating the ſubject, they may perhaps a little recall to mind the practice of thoſe picture dealers, who place a very moderate performance in a broad and handſomely carved and gilt frame; which, by the aſſociation of ideas in the minds of unſkilled ſpectators, may ſupply all defects in the picture. It is neceſſary, however, to be more particular with reſpect to the contents of the work, a liſt of which now follows:

"LECTURE THE FIRST.

"On the advantages ariſing from the proper application of philoſophical knowledge—of the eſſential properties of matter—of that elementary principle called gravity—of the nature of fire and the ſurpriſing effects of heat.

"LECTURE THE SECOND.

"Mechanics.—The laws of motion conſidered—of the centre of gravity in bodies—the ſix mechanical powers deſcribed and their properties explained—of the vibrations of pendulums—the ſublime evidences of the Deity, obſervable in the ſtructure of the human body, duly contemplated.

"LECTURE THE THIRD, AND THE FIRST ON PNEUMATICS.

"Of the mechanical properties of air.—Air a material ſubſtance. Its inviſibility, its weight, compreſſibility and elaſticity, exhibited by a variety of pleaſing and intereſting experiments.

"LECTURE THE FOURTH.

"Pneumatics and acouſtics.—The air's reſiſtance conſidered—of the wiſe conſtruction and adaptation of the organs of birds for reſpiration and flight—of the organs of reſpiration in man—vege-

tables

tables reſtore the vital principle to the air. The cauſe of winds explained, and their varieties accounted for on natural principles —air the medium of ſound, of echoes and other effects of reflected ſound.

" LECTURE THE FIFTH.

" On water and hydroſtatics.—The hydroſtatic balance explained, and hydroſtatic principles illuſtrated, by many pleaſing experiments on the ſpecific gravity of various ſubſtances.

" LECTURE THE SIXTH.

" A continuation of hyydroſtatic principles.—As employed in aeroſtation, &c. alſo in hydraulics, or the preſſure and motion of fluids under various circumſtances, as in pumps, ſyphons, air-veſſels, &c.

" LECTURE THE SEVENTH.

" On magnetiſm.—Of the poles of a magnet and their effects on each other—of the direction, declination and inclination of a magnet—of the variation of the needle, and the circumſtances of the attractive and repulſive powers of a magnet exemplified by a great variety of beautiful and ſublime experiments.

" LECTURE THE EIGHTH, AND THE FIRST ON ELECTRICITY.

" The known properties of electricity exhibited by a variety of evidences on conducting ſubſtances—the two popular theories conſidered and impartially appreciated.

" LECTURE THE NINTH, AND THE SECOND ON ELECTRICITY.

" Of charged glaſs—of the different effects of Electricity on balls and points—the effects of conducting rods fixed to buildings conſidered—of the identity of lightning and electricity.

" LECTURE THE TENTH, AND THE FIRST ON OPTICS.

" The affections of light conſidered—the nature of lenſes explained—the laws that govern the affections of light contemplated and clearly elucidated by a variety of evidences both theoretical and practical.

" LECTURE THE ELEVENTH, AND THE SECOND ON OPTICS.

" Of the obſervable adaptation of the organ of ſight to the rays of light and their various affections—the nature of viſion and its extenſive uſefulneſs contemplated.

" LECTURE THE TWELFTH, AND THE THIRD ON OPTICS.

" The conſtruction and operations of various optical inſtruments explained—the moſt curious and brilliant phenomena of colour diſplayed by the priſm—on the various coloured appearances of the particles of light. Conjectures offered reſpecting the permanent colours of natural bodies.

" LECTURE THE THIRTEENTH.

" On aſtronomy.—The ſolar ſyſtem explained, alſo the circumſtances which prove the rotundity of the earth, and the ſun being the centre of the ſyſtem, with other phenomena relating to the revolution of the planets, and the cauſes of eclipſes, &c.

" Concluding addreſs.

" Aſtronomical tables.

" Table of ſpecific gravities.

" Geometrical definitions with references.

" Explanation of certain ſigns uſed to expreſs arithmetical and geometrical proportions or quantities.

" The ſtars very conſpicuous at the latitude of London, with the names of all the conſtellations viſible there, even thoſe in which there are no remarkable ſtars.

" The general principles of the celeſtial and terreſtrial globes and armillary ſphere explained.

" Aſtronomical and geographical problems.

" Aſtronomical and geographical queſtions and exerciſes.

" Vocabulary."

It is evident to every one ſkilled in thoſe matters, that the particulars of the preceding tables are the moſt hackneyed branches of natural philoſophy; ſuch as have been examined, explained, and commented upon, in hundreds of books, from which the cleareſt information may be derived; yet it cannot be ſaid, that in the lectures which we are now examining, thoſe topics are more clearly or more amply elucidated, or that they are accompanied with any new matter. On the contrary, we ſay with regret, that they are treated in a very ſuperficial way; in a manner always imperfect, frequently confuſed, and ſometimes miſtaken. It is now neceſſary to ſubſtantiate thoſe aſſertions by the ſtatement of ſome of thoſe objectionable paſſages with which this work unfortunately abounds.

" Extenſion is that property of Matter determined by its occupying ſpace; and inertia that which cauſes it to remain at reſt when not acted upon by ſome extraneous power to put it in motion. This power continues the motion, when a body receives a given impulſe, and reſiſts an impreſſed force; hence, reſiſtance is alſo a characteriſtic of matter." P. 2.

Is this paſſage likely to give a proper idea of the inertia of matter, which ſimply is that property by which matter continues in its ſtate, either of reſt or of motion, as long as it is left to itſelf?

" Gravity, cohefion, magnetiſm, and electricity, are incidental properties of matter, which may all be expreſſed by the term attraction." P. 3.

What

What a ſtrange confuſion! and why are not magnetiſm and electricity to be conſidered as peculiar kinds of matter?

In the ſame page. "If two pieces of cork, of equal ſize, be placed on a ſurface of water, near each other, they will approach by gravity or attraction; and, agreeably to the laws of motion, with an accelerated velocity, until they meet; when, if we move either piece, the other will follow it, by the attraction of coheſion."

This is not called the attraction of coheſion; and beſides, it has been ſhown by the beſt and moſt recent philoſophical writers, that this effect is not owing to the attraction of cork towards cork, but to the configuration of the water contiguous to them, which, in ſome caſes, even ſhows a repulſion. The readieſt way of ſhowing that the attraction in the above-mentioned experiment is not due to the corks, is to place one cork upon the water, and to bring another cork cloſe to it, but without touching the water, in which caſe no attraction will be perceived. But if this ſecond cork be made to touch the water, even at a much greater diſtance from the firſt, then the apparent attraction of the corks immediately takes place.

"That fire elevates the quickſilver in the tube we are certain, by applying a taper to it; but whether it acts by penetration or contact is not eaſy to determine." P. 7.

Surely it cannot rareſy the mercury by touching its external ſurface only: and if it produces that effect by touching its internal parts, is not that penetration?

"We find by experience, that Fire reſides in ſubſtances cold to the ſenſe, and is not perceived till rendered active by the dilatation of the particles of bodies; as, for example, ſteel, which is cold to the touch, contains fire in a quieſcent and latent ſtate, as is rendered evident by ſtriking it againſt a flint, a ſubſtance harder than itſelf; from which we infer that heat, the effect of Fire, is not perceived but when in an active ſtate." P. 8.

Fire is elicited from bodies, not when their parts are rarefied or dilated, but when they are compreſſed; and ſuch is the caſe when ſteel is ſtruck againſt a flint.

"That it is the nature of heat to dilate the air of our atmoſphere, is made evident by a very ſimple experiment. Place the flame of a candle at the top of a door-way, in a room heated by the ſun or a fire, and the flame will bend outwards from the room towards the paſſage or hall: on removing the candle to the bottom of the door-way, the flame will bend inwards to the room;

room; for the heated air of the apartment is expelled out at the upper part of the room, by the colder air ruſhing in at the lower part of it." P. 9.

This experiment ſhows that there are currents of air from the crevices of doors, &c. and not that the air is rarefied. For, though it be true that heat rarefies the air, and that the air of a room ſo rarefied by the heat, produces the currents, &c.; yet the experiment ſhows only the ſecond part of the effect; namely, the current, and not the rarefaction. A great many eaſy experiments will ſhow the rarefaction of air by heat, ſuch as placing a bladder partly filled with air, or a bottle filled with air, and inverted in a baſon of water, near the fire, &c.

"Steam raiſed from common boiling water is nearly 3000 times rarer than water." P. 15.

Several able perſons, and particularly Dr. Black, and Mr. Watt, of Birmingham, have ſhown, that the ſteam of boiling water under the uſual preſſure of the atmoſphere; is leſs than 1800 times the bulk of the water from which it originated.

"The greater part of the inward heat of our bodies eſcapes in vapour from our lungs in an impure ſtate; which makes a cloſe room in which many people are aſſembled unwholeſome, unleſs properly ventilated." P. 18.

We never heard of *heat in an impure ſtate*. It is not the heat that renders the air unwholeſome in a cloſe room containing many people.

It is aſſerted without the leaſt conſideration, "That the atmoſphere is produced from the earth, and the ſubſtances on its ſurface and within it, is evident by the animal, vegetable, and mineral ſubſtances, which are employed chemically to produce different kinds of air." P. 18.

The ideas of heat, fire, light, inflammation, and combuſtion, are wonderfully confuſed throughout this work. The following is a ſpecimen.

"Although the effects of heat and light may be ſeparated, yet we have reaſon to believe that they are kindred properties, dependant on the operations of that ſubtle agent, fire.

"The effect of fire, denominated combuſtion, is produced by its operations on ſubſtances capable of inflammation; whereby they firſt ſuffer an augmentation of heat, ariſing chiefly from an inteſtine motion which produces flame, and laſtly a total change in the ſubſtance burned." P. 20.

"Matter contains an innate force to continue its motion in a rectilineal direction, when one power only acts on it; as we may perceive on letting a revolving body ſuſpended from a ſtring go off from the hand, which proceeds in a rectilineal direction, becauſe only one force acts on it." P. 26.

Does not the ſtone, after its being releaſed from the ſling, move in a curve line; and is it not then acted upon by two forces; namely, the forces of gravity and of projection?

"Two men with a burthen between them, will carry a greater weight, than double what each can ſeparately; becauſe by uſing a pole, they can preſerve ſuch a poſition that the whole pillar of their bones ſupports the weight." P. 45.

Is it not the ſame thing when a man carries a burthen upon his head?

"The globe which we inhabit is ſurrounded by a medium we call atmoſpheric fluid; this is compoſed of air and a heterogeneous collection of particles raiſed from all bodies on its ſurface, by effluvia, exhalations, &c. The learned have conſidered it as a large chemical veſſel, containing the matter of all ſublunary bodies; and, in conſequence of being expoſed to the amazing heat of the ſun, producing the various operations of ſublimation, ſeparation, compoſition, fermentation, &c. The electric fluid is a material element in this compounded maſs; it pervades all parts of it, and from its influence principally ariſe meteors, hail, &c." P. 57.

The atmoſphere is much more pure and homogeneous than Mrs. B. imagines. Here the electric fluid is a material element. In a former lecture electricity was an incidental property of matter.

"The combination of water with various noxious vapours muſt render the evening dew extremely inſalubrious." P. 102.

We do not know, that any experiments ever diſcovered any noxious vapours in dew.

"The moſt ſolid bodies are fuſed by heat, and rendered fluid; from which we may infer, that the particles of all bodies are alike, their apparent difference ariſing from the various modifications, by heat or cold, moiſture or dryneſs; and that the foundation of all bodies in maſſes, whether ſolid or fluid, conſiſts of ſolid particles, and their aſſociated denſity is in proportion to the quantity of ponderable matter they contain." P. 103.

It is curious to obſerve with how much freedom this author decides the moſt intricate and difficult philoſophical

queſtions, and upon what doubtful or incoherent foundations ſhe grounds her inferences.

"That the bubbles of air cauſe the expanſion of water in the act of freezing, has been proved by experiment on water deprived of air, when its volume was not increaſed by its change of ſtate." P. 105.

This is not true; for the bulk of water is always increaſed in freezing, and the effect is with propriety attributed to cryſtallization; viz. to a peculiar arrangement of the particles of water in the act of freezing.

In the ſixth lecture this author ſhows herſelf extremely diſpleaſed with that modern branch of experimental philoſophy, which has been denominated aeroſtation; as the following paſſages will ſhow.

"Aeroſtation is a curious experiment, but by no means ſubſervient to a better purpoſe; except to that of convincing man how vain are his endeavours to counteract the diſpenſations of nature." P. 121. And further on,

"It is unneceſſary to enumerate all the perſons who have made aeroſtation their ſtudy, as the retroſpection would afford us no ſolid ſatisfaction: though the reſult of all their experiments may ſerve to ſhew the inſufficiency of ſcience to enable us to ſoar into regions not intended for our penetration. It is curioſity that prompts the deſire, and the ebullition of genius that attempts the performance which is only for the prize of folly; for could we arrive at the greateſt perfection in this art, moſt probably it would end in our deſtruction." P. 123.

The following paſſage is a curious ſpecimen of incoherence.

"May not the evidences of electricity, on excited ſubſtances, be partly independent of the electrics, and external; as in the atmoſphere for inſtance, at the place of excitation, which, on the motion communicated to it by the attrition, may collect the electric effluvia; and the electrics themſelves only rendering the accumulations local, by not tranſmitting the electric fluid through their pores? May not alſo the difference of the effects ſometimes perceived in the excitation produced by means of glaſs, and that obtained by wax, be dependent on different ſurfaces, or the ſtate of fire in theſe ſubſtances, which may cauſe them to attract different particles of the atmoſphere?

"We know that the atmoſphere is compoſed of the greateſt poſſible variety of heterogeneous particles. May not ſome of theſe have affinity with particular kinds of bodies, and others

with bodies of a different description, and produce either a different quantity or quality, of such particles as impart that quality or quantity to the atmosphere, at the place of excitation, or induce a stronger or a weaker portion of the attractive particles in their united form?" P. 172.

It would be an endless task to enumerate all the objectionable passages of this work, and to point out the necessary corrections. Nor were we inclined to say what we have said, had we not been compelled by our duty to the public.

The tables in the appendix are by no means more correct than the rest of the work. And this is particularly the case with the table of specific gravities, and with the geometrical definitions. But since a long enumeration of defects is disgusting both to the writer and to the reader; and since the passages which we have transcribed, we trust, are more than sufficient to justify our general observations, we shall only express our wish, that Mrs. B. had not attempted to write on a subject, the knowledge of which (notwithstanding the *many years of practical experience* that are mentioned in the title page) she seems to have very imperfectly acquired.

ART. IV. *The Book of Job, &c. By the Rev. Joseph Stock, D.D. Bishop of Killalla.*

(*Concluded from page* 79.)

CHAP. xiv. 13, * "O that in the lower region thou wouldst hide me. That thou wouldst conceal me till thy wrath be past, That thou wouldst set me a bound and remember me." *Dr. Stock.*

"O that thou wouldst hide me in the grave; that thou wouldst keep me secret, until thy wrath be past: that thou wouldst appoint me a set time, and remember me." *Pub. Vers.*

"He never appears," says Bp. Stock, in the note below, "to quit, entirely, the hope of being restored to happiness in this world; even though, for a time, he should be sent to

---

* It should be observed that Dr. S.'s version is arranged in lines, as poetry, which, to save room, we have not followed. This quotation is three lines.

Sheol, the lower region." From the analogy of nature; from, as the patriarch himſelf expreſſes it, man's lying down and not being awakened, it is impoſſible that he could have entertained ſuch a thought for a moment. Was this the happineſs which he had in his eye, the mere return of common health, and the unceaſing round of the rural and the paſtoral life, to him who ſaid, "I would not live alway?" Into what inſignificance do the great things mentioned dwindle, were his aim here, what the world commonly terms happineſs!

Chap. xv. 22, "He believeth not he ſhall return out of darkneſs: But *thinketh* the powers of the ſword do watch for him." *Dr. Stock.*

"He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword." *Pub. Verſ.*

What our tranſlators have viewed as a ſimple prepoſition, Dr. Stock renders as a ſubſtantive, in regimen with *ſword*; אל חרב "*mighty men of the ſword.*"

Verſ. 34, "For the aſſembly of the worthleſs are a flint." *Dr. Stock.*

"For the congregation of hypocrites ſhall be deſolate." *Pub. Verſ.*

The term *Galmua* is found only in three places in ſcripture, in all of which it is uſually rendered by *ſolitary*, nor does there appear to exiſt any neceſſity for rendering it by *Flint.*

Chap. xvi. 20, "My companions are mine introducers to God. Mine eye droppeth tears." *Dr. Stock.*

"My friends ſcorn me; but mine eye poureth out tears unto God." *Pub. Verſ.*

This mode of rendering is ingenious, and muſt be admitted to be a ſenſe the words may very well bear; but it occaſions, by ſo underſtanding them, an uncouthneſs in the Hebrew collocation. We are alſo obliged to view this as the language of irony, a view which we are unwilling to take, while the common verſion ſuggeſts a ſenſe far more ſuitable to the preſent ſtate of Job's mind.

Chap. xvii. 1, "My breath is tied up, my days are cut ſhort: The ſepulchral cells are mine." *Dr. Stock.*

"My breath is corrupt, my days are extinct, the graves *are ready* for me." *Pub. Verſ.*

Although the term *heblim* denote *cords* or *cables*, and from theſe being employed to mark among the captives who ſhould be put death, (2 Sam. viii. 2.) might come to aſſume the ſecondary ſignification, to kill or to corrupt. We conſider the common rendering, "*is corrupt*," preferable to "*tied up*," inaſmuch as Job would imagine, that the fetidneſs of his breath was a preſage of approaching death. קברים *Graves* ſeems here to have loſt its verb; *breath* and *days* have each their diſtinct verb; נמתו is perhaps the verb dropped out of the text.

Verſe 11, ——— "My projects are broken, the tenants of my heart." *Dr. Stock.*

"My purpoſes are broken off, *even* the thought of my heart," *Pub. Verſ.*

"Tenants of the heart," better than "thoughts of the heart," gives the full energy of the original מורשי לבבי.

Verſe 13, "Though I tarry, the grave is mine houſe." *Dr. Stock.*—So alſo the *Pub. Verſ.*

In no part of ſcripture does Sheol denote the grave, but invariably the place of departed ſouls. He had a little before mentioned the *Kaberim*, or repoſitories of bodies, and now he introduces the places of diſembodied ſpirits. In the eſtimation of an ancient Hebrew, there muſt always have been an immenſe diſtance between Sheol, the place of ſouls, and *Keber* the grave, or excavation made in the ground, four or five feet in depth.

Verſe 16, "To the *content* of the grave it ſhall go down." *Dr. Stock.*

"They ſhall go down to the bars of the pit." *Pub. Verſ.*

The difference here between theſe two verſions ariſes from the former taking בדי *badi*, as compounded of כ *in*, and ד ſufficiency, which Dr. Stock has rendered *content*. The expreſſion is ſomewhat ambiguous, as if it denoted *ſatisfaction*; but "*Content*" is here in the ſenſe of *populouſneſs*, *ad frequentiam orci*. This, it muſt be owned, ſeems much ſuperior to "*bars of the pit.*" Ambiguity might have been avoided, by rendering it "*to the throng*" of the lower region or Hades, for what throng or crowds can be imagined, where not even the duſt is to be ſeen? Theſe, in the book of Revelation, are termed Καταθονιοι, or *ſubterranean people*. Having got thus far, we had nearly overlooked the Biſhop's note below, aſcertaining the ſenſe in which he underſtood ד, viz.

viz. *ſatisfaction*, which is contrary to what Solomon ſays, that Sheol is one of the four things which ſaith, *it never is enough*. The די *ſufficientia*, here, we maintain, is the *populi frequentes* of that region.

"Matres atque viri, defunctaque corpora vita
Magnanimum heroum, pueri innuptæque puellæ." VIRG.

Chap. xviii. 1, "Then anſwered Bildad—How long will ye join ſnares to words?" *Dr. Stock.*

"How long will it be ere ye make an end of words?" *Pub. Verſ.*

It were much to be wiſhed, that the learned Tranſlator, in deviating from the meanings uſually affixed to words, would ſhow, by an induction of examples, upon what his new ſenſe is built. קנצי is by Buxtorf rendered *Finis*, the י being inſerted more Chaldaico.

Verſes 13, 14, "It ſhall eat to the full his ſkin; To the full ſhall eat him the firſt-born of death." *Dr. Stock.*

"It ſhall devour the ſtrength of his ſkin, *even* the firſt-born of death ſhall devour his ſtrength." *Pub. Verſ.*

Our Tranſlators ſeem to have taken ברי *Bade*, in the conſtructed ſtate, to denote *bars*, i. e. the bones. Dr. Stock underſtands it as two words, the prepoſition ב *in*, and די ſufficiency, which certainly is preferable to the public verſion. *Firſt-born of death*, we conceive to ſignify an early diſeaſe, iſſuing in a premature death. In the verſe following, we conſider *withdrawn* as rather feeble, and not fully expreſſing the energy of ינתק avelletur, בלהות; we acknowledge no tranſpoſition of letters here, as if, inſtead of בהלות *terrors*, it ſhall bring him to the king of *conſumptions*, i. e. death, the moſt complete wearer down of bodies.

Chap. xix. 17, "My breath is ſtrange to my wife, And my entreaty to the children of my body." *Dr. Stock.*

"My breath is ſtrange to my wife, though I entreated for the children's ſake of mine own body." *Pub. Verſ.*

Breath and *entreaty* complete the parallel, which, in the common verſion, is loſt.

Verſes 25, 26, "Still do I know that my vindicator liveth, And in time to come over the duſt he will riſe up;

"And after they ſhall have ſwathed my ſkin, even this, yet from out of my fleſh ſhall I ſee God." *Dr. Stock.*

"For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth:

"And though, after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God." *Pub. Verſ.*

We imagine it can afford very little pleaſure to any one to take down the ſublime views preſented in the ſcriptures, and to reduce them to the level of ſome common event. We remember, ſomewhere, of a commentator who endeavoured to point out the accompliſhment of that prophecy, Iſaiah xliii. 19, "I will even make a way in the wilderneſs and rivers in the deſert; in the public roads and canals, that had been made in countries formerly barren and deſart." It has been ſaid, that none of the Jews ever quoted this paſſage as a ground of expecting a future reſurrection; was it not a Jew that, in the Septuagint, added this paſſage, "*But it is written, that he* (Job) *ſhall riſe again with thoſe whom the Lord ſhall raiſe*," for in what other part of this book is it written, that Job ſhould riſe again? Why ſhould Job, in expectation of ſuch a common event as a recovery, wiſh, with ſuch ſolemnity, that his words were graven with an iron pen, and with lead in the rock for ever? Are theſe few years of earthly proſperity to be termed "*a ſeeing God—ſeeing him for himſelf—with his own eyes beholding him, and not another?* אחרון *Acheron* may ſignify either the *latter day*, or it may be an attribute of *Goel Redeemer*, *poſtremus*, i. e. he ſhall ſtand the *laſt* upon the duſt; and this may point to the period when he ſhall have put all things under his feet. In the original there is nothing correſponding to *worms* and *body*, נקפו *Nekaphu*. Nothing is more common in Hebrew, than employing a verb plural imperſonally; *conciderint*, i. e. *conciſum fuerit*. He calls his body *this*, זאת, ſo attenuated, ſo evaniſhed his former appearance, that he would not call, what remained, a body, but only *this*.

After having carefully examined, in the Hebrew concordance, every paſſage, both where *Nakaph* and *Jakaph* are employed, we find none where it is rendered *ſwathing*, or, indeed, in any ſenſe approaching to it. We particularly mention this, becauſe we obſerve that Parkhurſt himſelf is rather venturous in aſſigning ſignifications founded on no given inſtances. Although the word מבשרי *mebaſhri* is *from my fleſh*, that is, after the reſurrection, yet we obſerve, that the prepoſition מ is *privative*, ſuch as in this ſentence, Iſaiah vii. 8, "Ephraim ſhall be broken, that it be *not a people*, מעם, *yet without my body* I ſhall ſee God, quum carne nudatus ſim, ασωμος; and ſhall all this much ado be—about nothing; for what to an immortal ſpirit, are a few years of returning health, and the having the ſubſtance doubled?

Chap.

Chap. xx. 10, "His children ſhall run about beggars." *Dr. Stock.*

"His children ſhall ſeek to pleaſe the poor." *Pub. Verſ.*

This is far ſuperior to the common verſion, דלים, not being a different ſubject, but belonging to the ſame thing.

The learned Biſhop has obſerved, in a note on the 9th verſe, that Sheol denotes the place of the *inſenſible*, but we would refer his Lordſhip to Luke xvi. 23, "And in Hades he lift up his eyes, being *in torments*."

Verſe 20, "Becauſe he acknowledged not the *quail* in his Stomach." *Dr. Stock.*

"Surely he ſhall not feel *quietneſs* in his belly." *Pub. Verſ.*

This method of fixing the chronology is the moſt uncertain imaginable. The learned Tranſlator muſt prove, that *quietneſs* (one rendering of שלו) has nothing to do here, and that *quail* is the only ſenſe. Having done this, he muſt ſhow that this became proverbial, and commonly employed to expreſs ingratitude. But it happens unfortunately for this proverb, that it is contradicted by the hiſtory. The puniſhment inflicted on the Iſraelites, was not for their non-acknowledgment of the quail, but, as the Pſalmiſt expreſsly informs us, for the *continuance* of their luſt; "*They were not eſtranged from their luſt*," Pſalm lxxviii. 30.

Chap. xxi. 18, "But they ſhall be like ſtubble before the wind; And like chaff which the ſtorm catcheth away." *Dr. Stock.*

We ſtop at this verſe only to obſerve, that if any ſtand could be taken on the ground of alluſion, here is a fair opportunity of taking it, and proving, that this book was written poſterior to the Pſalms; for here is an exact parallel to Pſalm i. 4, "The ungodly are not ſo, but are like the chaff which the wind driveth away."

Chap. xxii. 8, "And to the man of power the ground was offered: And the honourable man ſat upon it." *Dr. Stock.*

"But as for the mighty man he had the earth, and the honourable man dwelt in it." *Pub. Verſ.*

This verſion of the Biſhop is uncommonly excellent, luminous, and full of information. How well preſerved is the line of connection. He that had withheld his bread from the hungry, gave the ground or place of honour to the mighty man. This particular of oriental uſage St. James remarks upon; "For if there come into your aſſemblies a

man

man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment, and ye have reſpect to him that wear the gay clothing, and ſay unto him, ſit thou here in a *good place*."

Verſes 23, 24, "If thou return to the Almighty thou ſhalt be built up, Thou ſhalt put away evil far from thy tents: Then place upon the duſt thy treaſure, And on the rocky bed of brooks thy fine gold." *Dr. Stock.*

24, "Then ſhalt thou lay up gold as duſt, and the gold of Ophir as the ſtones of the brooks." *Pub. Verſ.*

Here is alſo a decided ſuperiority over the public verſion. Biſhop Stock renders literally, and without calling in the aid of ſupplements. In the authorized tranſlation a falſe ſentiment is delivered; that in returning to the Almighty riches ſhall be their portion, than which nothing is farther from the ſenſe of the original. The ſentiment ſimply is this: that coming unto God, a perſon ſhall ſet light by his earthly treaſure, his heart being now filled with ſomething infinitely ſuperior. "If thou returneſt unto God, place thy treaſure on the duſt, and on the rock of torrents thy fine gold."

Chap. xxiv. 17, "Since equal unto them is the morn with the deep ſhade: For well they know the wearing off of the deep ſhade." *Dr. Stock.*

"For the morning is to them even as the ſhadow of death: if one know them, they are in the terrors of the ſhadow of death." *Pub. Verſ.*

Nothing can be more unlike than theſe two verſions. Both cannot be true; for the original muſt have one determinate meaning. We certainly owe much to the penetration of Dr. Stock. The character of the plundering Arab is here deſcribed; that they, in their predatory excurſions, pitch on the early and dark period of the morn, expreſſed in the oriental manner by צלמות, *ſhadow of death*. In the firſt line the plural is uſed; in the ſecond, the ſingular: this, however, is very common, כי יביר, "For each ſhall know, בלחות (not as in our verſion, *terrors*, for there is no tranſpoſition of a letter here) the decayings or receſſions of the darkneſs, in order to get off undiſcovered.

Verſes 18, 19, "Light lieth ſuch *a man* on the face of the waters; Light is their tenure of the ground. He looketh not in the manner of vineyards. Drought, yea, ſcorching, And ſnow waters, ravage him; The lower region hideth him:" *Dr. Stock.*

"He

"He is ſwift as the waters, their portion is curſed on the earth: he beholdeth not the way of the vineyards: drought and heat conſume the ſnow-waters, ſo doth the grave thoſe which have ſinned." *Pub. Verſ.*

In the public verſion there are ſome things almoſt unintelligible: what can one make of "He is ſwift as the waters; or this, "he beholdeth not the way of the vineyards." The verſion of the Biſhop of Killalla ſets this in the cleareſt light. According to this, Job views the roving, thieviſh Arab, under the figure and attitude of a plant in a garden. Keeping up the metaphor throughout, every part becomes plain. What is loſt in the public verſion, is here preſerved, to the very jingle of the Hebrew *Kal, Tekallel*; "Light lieth ſuch a man, light is their tenure of the ground." Such a plant has not the appearance of thoſe common in vineyards; verdant and faſt-rooted. "He looketh not in the manner of vineyards." This is an excellent verſion of לא ימנה דרך כרמים. *Vinetorum ſpeciem præbet nullam.* Keeping ſtill in view the metaphor of a plant having a ſlender hold of the ground, he ſays, "Drought, even heat, ſnow-waters ſweep him away." Vaniſhed, like a plant which has loſt its hold; his ſoul departs to Hades, and men behold him no more. Reading חבאו inſtead of חמאן, we view as an emendation of neceſſity, and peculiarly happy.

Chap. xxvi. 5, "The mighty dead are pierced thro'; The waters from beneath and their inhabitants." *Dr. Stock.*

"Dead things are formed from under the waters, and the inhabitants thereof." *Pub. Verſ.*

We regret that the learned prelate did not here ſet forth, ſuitable to the importance of the ſubject, the full force of the following terms, *Rephaim*, *Sheol*, and *Abaddon*. If they do not directly prove, that a reſurrection was expected by this patriarch, they at leaſt exhibit his belief in the ſeparate exiſtence of the ſoul. To the mere Engliſh reader, "Mighty dead" does not convey the idea that *Rephaim* does to the Jew; the former marks no moral diſtinction, but the latter always does, and expreſſes thoſe אנשי שם, or *men of renown*, who, previous to the deluge, had filled the earth with violence.

We would alſo recommend to thoſe perſons, who would fix a chronological date upon alluſions or ſimilarities of expreſſion, the following, or 6th verſe; "Hell is naked before him, and deſtruction hath no covering;" and to compare

pare this to Proverbs xv. 11, "Hell and destruction are before the Lord," &c.

Verse 13, "By his wind the heavens gather beauty, And his hand produced the mailed serpent." *Dr. Stock.*

"By his spirit he hath garnished the heavens." *Pub. Vers.*

We are of opinion, that the common translation is more congenial to the spirit of the original; for this may be conceived to be an allusion to the first rise of all things, agreeably to what the Psalmist says; "Thou sendest forth thy spirit, and they are created." שפרה appears, in no part of scripture, as a noun-substantive.

Chap. xxvii. 8, "For what is the hope of the worthless when he succeedeth, When God indulgeth his desire?" *Dr. Stock.*

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" *Pub. Vers.*

These two versions are very different indeed. Bp. Stock, to make out his sense, has recourse to a different root: שלה, *tranquillum esse*; so the woman says to Elisha, 2 Kings iv. 28, "Do not lull me into a false expectation;" so here, *Deus talem spe lactat inani*. The root, which our translators had in their eye, is נשל, decussit. We consider ישל as the future of שלל, *spoliavit*. This sense is fully confirmed by the words of Christ, who seems to have had this passage in his eye, when he said, "What shall a man profit if he gain the whole world and lose his own soul?"

Verse 19, "Rich he lieth down, but shall do so no more; He openeth his eyes and is gone." *Dr. Stock.*

"The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not."

Rich man is not here expressed in general, for "who then could be saved?" but it is the rich described in the preceding verses. "He shall lie down in death, but he shall not be gathered," viz. to the assembly of the pious. This is a remarkable expression, employed in the Old Testament to set forth the happy destination of the righteous; "He openeth his eyes and is ואיננו *undone*," Luke xvi. 28.

Chap. xxx. 14, "On the wide breach do they come, Under the ruin do they roll along." *Dr. Stock.*

"They came upon me as a wide breaking in of waters." *Pub. Vers.*

This is excellent, and surpassing the public version. The sense is good, whether we read כ *as*, or ב *upon*.

Verse

Verſe 24, "Yet not only the heap let him lay hand; Oh, while he deſtroyeth, *let there be* a cry for grace." *Dr. Stock.*

"Howbeit he will not ſtretch out his hand to the grave, though they cry in his deſtruction." *Pub. Verſ.*

This is going deep into the mine of ſcripture; בְּמוֹ, not as in the common verſion, *in his deſtruction*, but *quum perderet*, when he deſtroys.

Chap. xxxi. 37, "The whole number of my ſteps I would declare unto him; as a *witneſs* in court I would approach unto him." *Dr. Stock.*

"As a *prince* would I go near unto him." *Pub. Verſ.*

When a meaning is affixed to a Hebrew word that appears new or unuſual, it is by no means ſufficient that it happily coaleſces with the preceding, or poſterior part of the ſentence, it ought to be ſupported by an induction of one or two inſtances, bearing the ſenſe now given. Something of this kind is better than ten thouſand etymologies; for although the prepoſition נֶגֶד *naged*, *before*, or *in preſence of*, may ſeem a juſtification of this rendering, yet we ſtill require, through the extent of ſcripture, an inſtance of the ſame ſignification.

Chap. xxxiii. 23, 24. "Let there be over him an angel, an interceſſor, One out of a thouſand.——Then will God be gracious unto him, and he will ſay, Deliver him from going down to the pit, I have found an atonement." *Dr. Stock.*

"If there be a meſſenger with him, an interpreter, one among a thouſand, then he is gracious unto him," &c. *Pub. Verſ.*

Theſe verſes are noticed here, not ſo much to remark any diverſity of rendering, as to ſhow, that there is nothing in them to aſcertain the date of this poem. Although the learned prelate imagines the alluſion to 2 Sam. xxiv. 14, to be clear, yet, in fact, there is no parallel. In the paſſage of Samuel there is not, as here, an interceding angel; nor, indeed, any mention at all of an angel, except the deſtroying angel; the interceſſor is the Almighty himſelf. What is here ſuppoſed to be the interceding, is, in fact, the deſtroying angel, delivering, by Gad the prophet, the command to David. Were we diſpoſed to hunt out an alluſion, it is far more evident in the ſtory of Iſaac. During the three days journey to Mount Moriah, it might be ſaid, that his body was drawing nigh unto the grave, and his life to the deſtroyers: but behold from the heavens the angel intervenes and calls o Abraham, when the knife was raiſed,

"hold thy hand, I have found a ranſon," namely, the ram caught in the thicket behind him, and which he offered up in the room of Iſaac.

Verſe 27, "He keepeth in view man, when he ſaith, I have gone aſtray, what was ſtraight I have crookened, And what is not level, that is mine." *Dr. Stock.*

"He looketh upon men, and if any ſay, I have ſinned and perverted that which was right, and it profited me not." *Pub. Verſ.*

In the original, we think there is ſet forth an important head in theology; that in order to a change of life God muſt look, and then man will feel his ſtate. In the common tranſlation this is entirely loſt. Biſhop Stock ſeems to have had this ſenſe in his eye; he only makes to run parallel what, in the Hebrew, is evidently cauſe and effect; for, firſt, God directs the eye ישר *with certain effect* upon men, then follows the effect, ויאמר, the guſt of repentance; "And he will ſay (i. e. ſome one among men), I have ſinned," &c. This is well exemplified in Chriſt's looking at Levi the publican and Zaccheus.

Chap. xxxiv. 31, "Since on God's part I have taken up the word, I will not confine *thee*." *Dr. Stock.*

"Surely it is meet to be ſaid unto God, I have borne chaſtiſement, I will not offend any more." *Pub. Verſ.*

Nothing can be more oppoſite than theſe two verſions. In the common tranſlation the verb *habal* is never put to ſignify *offending*, neither can we find an inſtance of the ſenſe Dr. Stock has given, *confining*. We conceive it may be rendered thus, Penes eſt Deum, qui dicere ſoleat, "*condonavi*, (dicere etiam) non perdam."

Chap. xxxvi. 20, "Gape thou not for the night, For where people go up to their *laſt* homes."

"Deſire not the night, when people are cut off in their place." *Pub. Verſ.*

The common tranſlation is very obſcure. In the verb לעלות, Dr. Stock diſcovered the whole: the road, viz. to the ſepulchres, being uſually up a ſteep. "Pant not," ſays Elihu, "for the night:" by what follows he means the night of death; "at the aſcending of the peoples to their place."

Chap. xl. 22, 23, "The ſhady trees cover him; they quake.
——"Behold, the ſtream may preſs, he will not hurry himſelf:
He

He will be ſecure, though Jordan ſhould puſh againſt his mouth." *Dr. Stock.*

"The ſhady trees cover him with their ſhadow;—behold, he drinketh up a river *and* haſteth not; he truſteth that he can draw up Jordan into his mouth." *Pub. Verſ.*

This is much ſuperior to the common verſion, and cloſer to the original: יעטפוהו, not as in the common verſion, their ſhadow, but the third perſon plural from the verb of the ſame name, *quaſſare*, and expreſſes the motion made on them by the contact of this fearleſs creature. His indifference about the ſwelling of the river, nay, although Jordan with the whole force of his torrent ſhould drive againſt him, finely anſwers to the deſcription given of the Hippopotamus; that, entering the water, he gradually walks down to the bottom, and then purſues his path along the river bed.

We have now finiſhed our remarks on this tranſlation of the book of Job, and find in it much to praiſe, and ſome things to blame. In a vaſt variety of paſſages, there is a ſenſe brought out, ſtriking, yet perſpicuous, conſiderably out of the common track of the other verſions; yet, in moſt inſtances, cloſe to the letter of the Hebrew. Of this, among many, we give one very ſtriking example in Chap. xxii. 8, "And to the man of power the ground was offered, and the honourable man ſat upon it." Of this cuſtom there is a clear exemplification given in the letters of Lady Mary W. Montague.

Of all the verſions of the different books of Scripture, which have fallen under our notice in different languages, this is the moſt remarkable for the novelty of the rendering; yet, in general, exact, having very little ſupplement, and keeping cloſe in the track of the original. Having ſaid this, we are ſorry, however, to be obliged to obſerve, that the abſence of the two following notes would have been, in our opinion, an advantage to the work: they occur Chap. xli. 11, 12.

"I am ſtrongly of opinion, that in the original of this fine poem, the ſpeech attributed to God ended here; not only becauſe it forms a fuller and more dignified concluſion than that which now cloſes the chapter, but becauſe it aſſigns a ſatisfactory anſwer to the queſtion, with what view was this laboured deſcription introduced of the two formidable works of the Creator, the river-horſe and the crocodile?

"But to whom then ſhall we aſcribe the appendix contained in the laſt two and twenty verſes of the 41ſt chapter? either to the author himſelf of the poem, who, in his ſecond, but not *better* thoughts, conceived he might add ſomething valuable to his

picture

picture of the crocodile; or, which is more likely, to ſome ſucceeding genius, impatient to lengthen out, by his inventive powers, what had juſtly obtained poſſeſſion of the public eſteem.

"After incloſing, therefore, in brackets, a *ſuperfetation that might well have been ſpared*, we will go on, however, to give light to it.

"Obſerve how the appendix is uſhered in: [12, *I will not be ſilent, &c.*] Is this language for the Omnipotent? Is it at all ſuitable to the grandeur of conception manifeſted in the reſt of the poem? *The thread is too viſible, by which the purple patch, of more ſhew than utility, is faſtened on.*"

For a moment, inſtead of the Biſhop of Killalla, we ſeemed here to have Dr. Geddes; the freedom taken is ſo great, and the ſurgical remedy ſo quickly reſolved. What are we to think? are we, indeed, on the ſubject of the inſpiration of the Almighty, or is it merely a production of human genius: if it be a work of man, then criticiſm ply thy rod.

"Necte, plecte, cæde, fac gemant ſuis
"Variata terga funibus."

But if this book be of God, let men take care what judgment they paſs, leſt haply they be found to be Θεομαχοι. Does this tearing out of ſuch quantities from the ſacred canon, accord with our early ideas of that Divine Providence, which, for ſo many ages, has exerted its watchful care in the conſervation of the Scriptures? The liberty here taken is, in itſelf, an increaſing evil; it opens a wide gate for others to enter. In this work of expunging, men will give the full reins to their own fancies, and may imagine additions, interpolations, ſuperfetations, without any other proof than ſome ſuppoſed difference in the ſtyle, or a falling off in the ſubject. Againſt ſuch meaſures, we wiſh to enter the ſtrongeſt poſſible proteſt.

ART. V. *Elements of Mechanical Philoſophy, &c.*

(Concluded from page 233.)

THE doctrines of dynamics, as detailed in the firſt part of this work, and which may be called the metaphyſics of mechanical philoſophy, ſtate thoſe general conſequences which reſult from our notions of matter and motion. They are the deſcriptions, as Dr. Robiſon obſerves, not of external nature, but of the procedure of the human mind in contemplating and ſtudying it; and if legitimately demonſtrated, they would be indiſputably true, though no atom of matter had

had ever exiſted. They are uſeful, however, only as they are applicable to the *real phænomena* of nature; and this author enters on the ſecond part of his work by aſſigning the reaſons which induced him, in the order of his lectures, to apply the doctrines of dynamics, in the firſt place, to the explanation of the phænomena of ASTRONOMY. Thoſe phænomena, he ſays, ſhould be firſt conſidered which are moſt general, and the moſt general phænomenon which we obſerve is the curvilineal motion of bodies in free ſpace.

"The globe which we inhabit, the ſun, and all his attending planets and comets, are continually moving in curve-lined paths. And theſe curvilineal motions are compounded with all the other motions that are performed on the ſurface of this globe. When a cannon bullet is diſcharged in a ſoutherly direction with the velocity of 1500 feet in a ſecond, it is at the ſame time carried eaſtward, nearly at the ſame rate, by the rotation of the earth; and by its revolution in a year round the ſun it is moving eaſtward more than ſixty times as faſt. Such being the condition of the viſible univerſe, it appears that the deflecting forces, by which all theſe bodies are kept in their curvilineal paths, muſt be acknowledged to have the moſt extenſive influence. The phænomena which are the indications of theſe forces claim the firſt place in the mechanical hiſtory of nature. Theſe are obſerved in the celeſtial motions, and aſtronomy is therefore the firſt department of that hiſtory to which we ſhall turn our attention." P. 159.

"Aſtronomy is alſo the department of natural ſcience that is the moſt eaſily comprehended, with the diſtinctneſs and accuracy that deſerve the name of ſcience. Here we have a clear and adequate idea of the ſubject, and a diſtinct feeling of the validity of the evidence by which any propoſition is ſupported. In the ſimpleſt propoſition of common mechanics or hydraulics, the ſubject under conſideration has a degree of complication not to be found in the moſt abſtruſe propoſition in aſtronomy. Accordingly, the knowledge which we can acquire in aſtronomy approaches near to the certainty of firſt principles, while in thoſe other departments it is only a ſuperficial knowledge of ſome very general property that we are able to acquire." P. 160.

Theſe are juſt obſervations, as every man will acknowledge who has ſtudied the principles of mechanical ſcience through the medium of geometry and algebra; and he who has not ſtudied them through this medium is not qualified to form an eſtimate of the arrangement under conſideration.

As all the forces in nature are indicated by the phænomena which they are ſuppoſed to produce, it is abſolutely

neceſſary to obtain, if poſſible, accurate notions of thoſe phænomena, before we attempt to ſpeculate concerning their cauſes. Dr. Robiſon, therefore, previous to his entering on the ſubject of phyſical aſtronomy, gives a mechanical hiſtory of the appearances and motions of the heavenly bodies.

"The moſt probable plan for acquiring a juſt and ſatisfactory knowledge of theſe particulars is to follow the ſteps of our predeceſſors in this ſtudy, and firſt to conſider the more general and obvious phænomena. From theſe we muſt deduce the opinions which moſt obviouſly ſuggeſt themſelves, to be corrected afterwards by comparing them with other phænomena, which may happen to be irreconcileable with them." P. 163.

This part of his taſk the author performs in a very maſterly and perſpicuous manner, ſhowing how the celeſtial phænomena naturally ſuggeſted, and nearly in the order in which they aroſe, all the ſyſtems of aſtronomy which have prevailed in the world; till at laſt the Pythagorean ſyſtem, which had very few followers among the ancients, was revived by Copernicus, and eſtabliſhed beyond the reach of controverſy by Newton and his diſciples. The profeſſor, in the courſe of this detail, does ample juſtice to the authors of the other theories, admitting the ingenuity of many of them, as well as acknowledging that, for the practical purpoſes of life, ſome there were ſo conſtructed as to anſwer almoſt as well as the true theory. No abſtract of this hiſtory of the heavens could be given without the uſe of diagrams; nor would the ſcientific reader be contented with an abſtract. The following account, however, of the Calendar may be extracted as a ſpecimen of the profeſſor's manner, while it will inſtruct ſome of our readers, and be amuſing to them all. After beſtowing due praiſe on the talents of Julius Cæſar, whom he repreſents as profoundly ſkilled in aſtronomy, and ſhowing on what principles the *Pontifex Maximus* proceeded in reforming the Roman calendar, he obſerves, that

"The years conſiſting of 365¼ days were called *Julian years*; and it was ordered by an edict of Auguſtus, that this kalendar *ſhall* (ſhould) be uſed through the whole empire, and that the years *ſhall* (ſhould) be reckoned by the reigns of the different Emperors. This edict was but imperfectly executed in the diſtant provinces, where the native princes were allowed to hold a vaſſal ſovereignty. In Egypt particularly, although the court obeyed the edict, the people followed their former kalendars and epochs. Ptolemy, the aſtronomer, retains the reckoning of Hipparchus by

by Egyptian years *, reckoned from the death of Alexander the Great. We muſt underſtand all theſe modes of computation, in order to make uſe of the ancient aſtronomical obſervations.—

" The æra adopted by the Roman empire, when Chriſtianity became the religion of the ſtate, was not finally ſettled till a good while after Conſtantine. Dionyſius Exiguus, a French monk †, after conſulting all proper documents, conſiders the 25th of December of the forty-fifth year of Julius Cæſar as the day of our Saviour's nativity. The 1ſt of January of the forty-ſixth year of Cæſar is therefore the beginning of the æra now uſed by the Chriſtian world. Any event happening in this year is dated *Anno Domini primo*. As Cæſar had made his firſt year a biſſextile, the year of the nativity was alſo a biſſextile; and the firſt year of our æra begins the ſhort cycle of four years, ſo that the fourth year of our æra is biſſextile.

" That we may connect this æra with all the others employed by aſtronomers or hiſtorians it will be enough to know, that this firſt year of the Chriſtian æra is the 4714th of the Julian period. It coincides with the 4th year of the 194th Olympiad till Midſummer. It coincides with the 753d *ab urbe condita* till April 21ſt. It coincides with the 748th of Nabonaſſer till Auguſt the 23d. It coincides with the 324th civil year of Egypt, reckoning from the death of Alexander the Great.

" In the arrangement of epochs in the aſtronomical tables, the years before the Chriſtian æra are counted backwards, calling the year of the nativity 0, the preceding year 1, &c. But chronologiſts more frequently reckon the year of the nativity the firſt before Chriſt, thus,

---

* The Egyptian year conſiſted of 365 days. They were ſenſible, indeed, that the year of the ſeaſons contained a fraction of a day more, but they made no intercalation on that account, in order that their great day, the firſt of *Theth*, by falling back one day in four periods of ſeaſons, might, in the courſe of time, occupy, and therefore ſanctify, in ſucceſſion, every day in the year! In An. Dom. 940, the firſt of Theth fell on the firſt of January, and another Egyptian year commenced on the 31ſt of December following; whence it is eaſy to diſcover on what day of what month of any of our years the firſt of *Theth* falls when this wandering year commences. *Rev.*

† According to Dr. Cave *(Hiſt. Lit.)* Dionyſius was a Roman abbot, and by birth a Scythian. He flouriſhed in 533, and is praiſed in the higheſt terms by Caſſiodorus in a book publiſhed in 536, at which period it appears that Dionyſius was dead.—*Rev.*

" Years of Cæſar, 41, 42, 43, 44, 45, 46, 47, 48, 49.
" Aſtronomers, 4, 3, 2, 1, 0, 1, 2, 3, 4.
" Chronologiſts, 5, 4, 3, 2, 1, 1, 2, 3, 4*.

" This kalendar of Julius Cæſar has manifeſt advantages in reſpect of ſimplicity, and in a ſhort time ſupplanted all others among the weſtern nations. Many other nations had perceived that the year of ſeaſons contained more than 365 days, but had not fallen on eaſy methods of making the correction. It is a very remarkable fact, that the Mexicans, when diſcovered by the Spaniards, employed a cycle, which ſuppoſed that the year contained $365\frac{1}{4}$ days. For, at the end of fifty-two years, they *add* (added) thirteen days, which is equivalent to adding one every fourth year. In their hieroglyphical annals their years are grouped into parcels of four, each of which has a particular mark.

" But although the Julian conſtruction of the civil year greatly excelled all that had gone before, it was not perfect, becauſe it contained 11′ $14''\frac{1}{2}$ more than the period of ſeaſons. This, in 128 years, amounts exactly to a day. In 1582 it amounted to 12d† (in fact only 10d) 7h. The equinoxes and ſolſtices no longer happened on thoſe days of the month that were intended for them. The celebration of the church feſtivals was altogether deranged; for it muſt now be remarked, that there occurred the ſame embarraſſment on account of the lunar months, as formerly in the pagan world.

" The Council of Nice had decreed, that the great feſtival, Eaſter, ſhould be celebrated in conformity with the Jewiſh paſſover, which was regulated by the new moon following the vernal equinox. All the principal (moveable) feſtivals (and faſts) are regulated by Eaſter Sunday. But by the deviation of the Julian kalendar from the ſeaſons, and the words of the decree of the Nicene Council, the celebration of Eaſter loſt all connection with the paſſover. For the decree did not ſay, ' the firſt Sunday after the full moon following the vernal equinox, but the firſt Sunday after the full moon following the 21ſt of March.' It frequently happened, that Eaſter and the paſſover were ſix weeks apart. This was corrected by Pope Gregory the XIIIth in 1582, by bringing the 21ſt of March to the equinox again. He firſt cut off the ten days which had accumulated ſince the Council of Nice; and to prevent this accumulation, he directed the interca-

---

* This arrangement of the epochs, if correct, furniſhes data for determining at once the end of the 18th century, which was matter of ſuch keen controverſy ſome years ago even among men of ſcience. The century was undoubtedly completed at 12 o'clock P. M. of the laſt day of December, 1800.—*Rev.*

† A manifeſt error of the preſs; for it is *ten*, at length, a few lines lower. *Rev.*

lation of a biſſextile to be omitted on every centurial year. But the error of a Julian century containing 36,525 days is not a whole day, but 18h 40′. Therefore the correction introduces an error of 5h 20′. To prevent this from accumulating, the omiſſion of the centurial intercalation is limited to the centuries not diviſible by four*. Therefore 1600, 2000, 2400, &c. are ſtill biſſextile years; but 1700, 1800, 1900, 2100, 2200, &c. are common years. There ſtill remains an error amounting to a day in 144 centuries; but the kalendar is now ſufficiently accurate for all purpoſes of hiſtory and record, and even for aſtronomy." P. 213, &c.

The Profeſſor, having deſcribed the motions of the heavenly bodies, proceeds to inquire into the cauſe or cauſes of ſuch motions. He examines the various hypotheſes of the ancients, and proves completely that their *cryſtalline orbs*, were ſuch machinery conceivable, are inconſiſtent with the very phænomena which they were invented to explain. The vortices of Des Cartes and others he proves to be equally inadequate to the explanation of the motions of the planets, primary and ſecondary, and of the comets, which are all obſerved to revolve in ellipſes round the ſun. He then notices briefly the conjectures of Gilbert, Kepler, and Dr. Hooke, that the planets are kept in their orbits by a force analagous to magnetiſm; and having illuſtrated the three laws of Kepler, he ſhows how Newton was led, by the contemplation of theſe laws, to diſcover the univerſal fact or law of gravitation, and to account by it, in the moſt ſatisfactory manner, for all the deflected motions of the planets, and their ſatellites, as well as of the comets, and even of the ſun himſelf. In the courſe of this detail we have a very ſatisfactory as well as ſimple demonſtration of the celebrated propoſition, which is the fifteenth of the firſt book of the *Principia*, for which, however, we muſt refer the reader to p. 302, &c. of the volume before us.

Dr. Robiſon ſeems ſtrongly inclined to adopt the ingenious hypotheſis of Dr. Herſchel reſpecting the ſolar light, and the body of the ſun itſelf, which he thinks may be not un-

---

* The reader will obſerve, that it is the *number* of *centuries*, not of *years*, not diviſible by four, that is here meant. We make this remark, becauſe a very intelligent friend, though a ſtranger to the ſcience of chronology, obſerved to the preſent writer, that all the centuries (meaning evidently the numbers 1700, 1800, &c.) which the profeſſor enumerates as common years, are diviſible by four.—*Rev.*

inhabitable even by creatures like ourſelves. But if this be ſo; if "the ſun be immediately ſurrounded by an atmoſphere, heavy and tranſparent like our air;" if this atmoſphere "reach to the height of ſeveral thouſand miles;" if on the top of it float a ſtratum of ſhining clouds, alſo ſome thouſands of miles in thickneſs;" and if there be above this, at ſome diſtance, "another ſtratum of matter, of moſt dazzling ſplendour, which alone illuminates the whole planetary ſyſtem;" it does not clearly appear to us from from what data he infers, that the habitable ſurface of the ſolar nucleus is 13,000 bigger than the ſurface of this earth, and about 50 times greater than the ſurfaces of all the planets added together. It ſeems to be the ſurface of the dazzling matter alone that can be meaſured.

Having accompanied his maſter Newton through all his aſtronomical diſcoveries, and proved that terreſtrial gravity, or that force which cauſes bodies to fall, or to preſs on their ſupports, is only a particular example of that univerſal tendency, by which all the bodies of the ſolar ſyſtem are retained in their orbits, Dr. Robiſon obſerves, that

"This deviation from uniform rectilineal motion is conſidered as an *effect*, and it is of importance to diſcover the *cauſe*. Now in the moſt familiar inſtance, the fall or preſſure of a heavy body, we aſcribe the fall, or preſſure indicating a tendency to fall, to its heavineſs. But we have no other notion of this heavineſs than the very thing that we aſcribe to it as an effect. The feeling the heavineſs of the piece of lead that lies in our hand is *the ſum of all that we know about it*. But we conſider this heavineſs as a *property* of all terreſtrial matter, becauſe all bodies give ſome of thoſe appearances which we conſider as indications of it. All move toward the earth if not ſupported, and all preſs on the ſupport. The feeling of preſſure which a heavy body excites might be conſidered as its characteriſtic phænomenon, for it is this feeling which makes us think it a force—we muſt oppoſe our force to it; but we cannot diſtinguiſh it from the feeling of any other equal preſſure. It is moſt diſtinguiſhable as the cauſe of motion, as a moving or accelerating force. In ſhort, we know nothing of gravity but the phænomena, which we conſider, not as gravity, but as its indication. It is, like every other force, an unknown quality." P. 319.

On this ſubject Dr. Robiſon agrees exactly with Mr. Vince, in his *Obſervations on the Hypotheſes which have been aſſumed to account for the Cauſe of Gravitation* *. He proves,

* See Brit. Crit. for January laſt, p. 44, &c.

that

that the atoms of matter have all a mutual tendency to approach each other, and explains the laws by which this tendency is regulated; but he ſhows the abſurdity of every hypotheſis which has been formed for the purpoſe of finding a *mechanical cauſe* of the phænomenon. He examines more particularly the hypotheſes of Leibnitz, Newton himſelf in his earlier life, and Le Sage of Geneva; and proves, with the force of demonſtration, that not one of them is conſiſtent with the phænomena for which it pretends to account. He is ſo far, however, from contending for the mutual action of matter upon matter at a diſtance, that he pronounces it abſurd to ſay, that matter *acts*, in the proper ſenſe of the word, at all, either at a diſtance or in contact; though, ſhould a perſon ſay that, by the will of the Creator, the preſence of the particle *b* is a ſufficient reaſon for *a* approaching to it, it would be difficult to prove the aſſertion abſurd. To prove ſuch an aſſertion abſurd would indeed be impoſſible, for every day and every hour furniſh numberleſs inſtances of its truth.

Having proved that the force of gravitation is directly as the quantity of gravitating matter, and inverſely as the ſquare of the diſtance, the profeſſor obſerves, that

"The firſt general remark which ariſes from the eſtabliſhment of univerſal and mutual gravitation is, that the common centre of the whole ſyſtem is not affected by it, and is either at reſt, or if in motion, this motion is produced by a force which is external to the ſyſtem, and acts equally and in the ſame direction on every body of the ſyſtem.

"A force has been diſcovered pervading the whole ſyſtem, and determining or regulating the motions of every individual body in it. The problem which naturally offers itſelf firſt to our diſcuſſion is, to aſcertain *what will be the motion of a body projected from any given point of the ſolar ſyſtem, in any particular direction, and with any particular velocity—what will be the form of its path, how will it move in this path, and where will it be at any inſtant* (that) *we chooſe to name.*

"Sir Iſaac has given, in the 41ſt propoſition of his firſt book, the ſolution of this problem in the moſt general terms, not limited to the obſerved law of gravitation, but extended to any conceivable relation between the diſtances and the intenſity of the force. This is unqueſtionably the moſt ſublime problem that can be propoſed in mechanical philoſophy, and is well known by the name of the INVERSE PROBLEM OF CENTRIPETAL FORCES. But, in this extent, it is a problem of pure dynamics, and does not make a part of phyſical aſtronomy. Our attention is limited to the centripetal force which connects this part of the creation

of God—a force inverſely proportional as the ſquare of the diſtances." P. 353.

The author gives an elegant and perſpicuous ſolution of this problem thus limited; vindicates the general demonſtration given by Newton, againſt the worſe than petulant cavils of John Bernouilli; and accounts for what every young aſtronomer has probably felt as an objection to the Newtonian theory—the retiring of the planet from the ſun when in the perihelion, where the centripetal force is the greateſt of all.

In the propoſitions, in which all this is done, and which we cannot tranſcribe for want of diagrams, nothing is conſidered but the motion of one planet round the ſun. There are, however, in the ſyſtem, ſeveral planets, primary and ſecondary; and as gravitation is univerſal, the regular elliptical motion of any individual planet, produced by its gravitation to the ſun, muſt be continually diſturbed by its gravitation to the other planets. This diſturbance is proportional to the ſquare of the diſtance from the diſturbing planet inverſely, and to the quantity of matter in that planet directly.

"The queſtions which occur in this department of the ſtudy are generally of the moſt delicate nature, and require the moſt ſcrupulous attention to a variety of circumſtances. It is not enough to know the direction and intenſity of the diſturbing force in every point of a planet's motion. We muſt be able to collect into one aggregate the minute and almoſt imperceptible changes that have accummulated through perhaps a long tract of time, during which the forces are continually changing, both in direction and in intenſity, and are frequently combined with other forces. This requires the conſtant employment of the inverſe method of fluxions, which is by far the moſt difficult department of the higher geometry, and is ſtill in an imperfect ſtate. Theſe problems have been excluſively the employment of the moſt eminent mathematicians of Europe, the only perſons who are in a condition to improve the Newtonian philoſophy; and the reſult of their labours has ſhown, in the cleareſt manner, its ſupreme excellence, and total diſſimilitude to all the phyſical theories which *have* (had) occupied the attention of philoſophers before the days of the admired inventor. For the ſeeming anomalies that are obſerved in the ſolar ſyſtem are, all of them, the conſequences of the univerſal operation of one ſimple force, without the interference of any other, and are all ſuſceptible of the moſt preciſe meaſurement and compariſon with obſervation; ſo that what we chooſe to call anomalies, irregularities, and diſturbances, are as much the reſult of the general pervading principle as the elliptical

elliptical motions, of which they are regarded as the diſturbances." P. 373.

In this elementary courſe of inſtruction, intended for young men, who were probably little ſkilled in the higher geometry, the profeſſor could not give a minute detail of the mutual diſturbances of the planetary motions. By conſidering, however, the effects which, by the law of gravitation, the motions of the planet Jupiter and the earth have on each other, he exhibits a very clear view of the ſubject, and ſhows on what principles all the diſturbing forces in the ſyſtem muſt be determined, if the powers of the human mind ſhall ever prove themſelves equal to ſuch a taſk. The inequalities of the lunar motions are the moſt difficult of all to be reconciled to the theory of gravitation; but the labours of Euler, D'Alembert, Clairaut, Meyer, De la Grange, and La Place, which are here noticed and illuſtrated as far as was conſiſtent with the object of an elementary treatiſe, have been crowned with ſuch ſucceſs as renders it impoſſible to doubt, that all the apparent perturbations of the planetary motions are the neceſſary reſult of the univerſal law of gravitation; and that they are all periodical and compenſated in oppoſite points of every period. In the courſe of theſe diſquiſitions Dr. R. proves, that

"The moon's gravitation to the ſun is more than twice her gravitation to the earth. The conſequence of this is, that even when the moon is in conjunction, at new moon, between the earth and the ſun, her path in abſolute ſpace is concave towards the ſun and convex towards the earth. Even there ſhe is deflected, not toward the earth, but toward the ſun. This is a very curious, and ſeemingly paradoxical aſſertion. But nothing is better eſtabliſhed. The tracing (of) the moon's motion in abſolute ſpace is the completeſt demonſtration of it. It is not a looped curve, as one, at firſt thinking, would imagine, but a line always concave towards the ſun. Indeed, ſcarcely any thing can be more unlike than the real motions of the moon are to what we firſt imagine them to be. At new moon ſhe appears to be moving to the left, and we ſee her gradually paſſing the ſtars, leaving them to the right; and calculating from the diſtance 240,000 miles, and the angular motion about half a degree in an hour, we ſhould ſay, that ſhe is moving to the left at the rate of 38 miles in a minute. But the fact is, that ſhe is then moving to the right at the rate of 1100 miles in a minute. But as the earth, from whence we view her, is moving at the rate of 1140 miles in a minute, the moon is left behind." P. 400. *Note.*

The author proceeds to inquire into the figure neceſſarily given to the earth and other planets by the force of gravitation,

tion, combined with the centrifugal force produced by the rotation of each planet round its own axis. This he does by a ſeries of problems rigidly demonſtrated, which, however, he acknowledges to have been moſtly ſuggeſted by Boſcowich; and the reſult agrees much better with the original conjecture of Newton than any of the meaſurements of degrees, which have been made for the purpoſe in different latitudes. It is here ſhown, that none of theſe meaſurements have been exact, and indeed it is hardly poſſible that they could be exact. The reader, who has been little accuſtomed to ſuch ſpeculations, will here meet with many things that will at once delight and aſtoniſh him; but he will find Dr. Robiſon candidly acknowledging how much he has been indebted to Clairaut, Stirling, M. Saurin, La Place, and other eminent mathematicians, who have cultivated this department of phyſical ſcience, and like a man of real genius, never claiming as his own what can be claimed by another.

We next find the learned author ſpeculating on the nature and form of Saturn's ring, in which he differs in many points from La Place, and ſeems to conſider the ring as kind of of viſcous ſubſtance reſembling melted glaſs. In accounting for the phænomenon of the moon's always preſenting the ſame ſurface to the earth, (p. 517,) he differs from Newton, and very properly attributes all the motions of the moon to that conſummate ſkill which is manifeſt in every part of the ſyſtem.

"The manifeſt ſubſerviency, to great and good purpoſes, *in* (of) every thing that we in ſome meaſure underſtand, leaves us no room to imagine, that this adjuſtment of the lunar motions is not equally proper." P. 520.

Dr. R. having enumerated various hypotheſes that have been framed concerning the nature of that curious appearance, called *the zodiacal light*, ſhows that none of them are ſatisfactory, or even reconcileable with the phænomena; and candidly concludes that we are yet ignorant of the nature and mechaniſm of this ſhining matter in which the ſun ſeems to be immerged.

The author next makes ſome pious as well as philoſophical reflections on the rotation of each planet round its own axis, combined with its revolution round the ſun; ſhows the inadequacy of the various hypotheſes which have been formed to account for theſe phænomena mechanically; and concludes that ſuch a form and ſuch a rotation have, by infinite wiſdom, been given to each planet, primary and ſecondary, as was ſuitable to its deſtination.

"I ac-

"I acknowledge," ſays he, "that the influence of final cauſes has been frequently and egregiouſly miſapplied, and that theſe ignorant and precipitate attempts to explain phenomena, or to account for them, and even ſometimes to authenticate them, have certainly obſtructed the progreſs of true ſcience. But what gift of God has not been thus abuſed? A true philoſopher will never be ſo regardleſs of logic as to adduce final cauſes as arguments for the reality of *any fact*, but neither will he have ſuch a horror at the appearances of wiſdom, as to ſhun looking at them. And we apprehend, that unleſs ſome

"*Frigidus obſtiterit circum præcordia ſanguis,*"

it is not in any man's power to hinder himſelf from perceiving and wondering at them. Surely

"*To look through Nature up to Nature's God*

cannot be an unpleaſant taſk to a heart endowed with an ordinary ſhare of ſenſibility; and the face of nature, expreſſing the Supreme Mind which gives animation to its features, is an object more pleaſing than the mere workings of blind matter and motion." P. 528.

The preceſſion of the equinoxes and the nutation of the earth's axis, depending on the law of gravitation and the oblate form of the ſpheroid, we have next a ſhort but perſpicuous view of theſe phænomena, which, however, the profeſſor intended to reſume under a ſubſequent diviſion of his general ſyſtem, when he ſhould treat mathematically of rotatory motion.

As the law of gravitation ſeems to pervade the whole material univerſe, Dr. Robiſon is of opinion, that the fixed ſtars, which, with every other philoſopher, he conſiders as ſo many ſuns, having each its ſyſtem of revolving planets, would in a ſeries of ages all coaleſce in one maſs, were not the influence of gravitation counteracted by ſome projectile forces equally extenſive with itſelf. This leads him to ſuppoſe, with Herſchel and others, that there is in the univerſe ſome immenſe central body, round which the different ſuns and ſyſtems of ſuns revolve in a manner ſimilar to the revolutions of the planets with their ſatellites round our ſun. The ſuppoſition is extremely plauſible; and from ſome facts which he enumerates, appears indeed to be more than plauſible. But though the balancing power of projectile forces ſeems ſufficient to ſecure the permanency of the univerſe,

"I muſt obſerve," ſays the profeſſor, "that there are appearances in the heavens which make it evident, that the day may come *when the heavens ſhall paſs away like a ſcroll that is folded*

folded up, when the ſtars in heaven ſhall fail, and the ſun ſhall ceaſe to give his light. The ſuſtaining hand of God is ſtill neceſſary, and the preſent order and harmony which he has enabled us to underſtand and to admire, is wholly dependent on his will, and its duration is one of the unſearchable meaſures of his providence. What has become of the dazzling ſtar, ſurpaſſing Venus in brightneſs, which ſhone out all at once in November, 1572, and determined Tycho Brahé to become an aſtronomer? He did not ſee it at half an hour paſt five, as he was croſſing ſome fields in going to his laboratory; but returning about ten, he came to a crowd of country people, who were ſtaring at ſomething behind him. Looking round, he ſaw this wonderful object. It was ſo bright that his ſtaff had a ſhadow. It was of a dazzling white, with a little of a bluiſh tinge. In this ſtate it continued about three weeks, and then became yellowiſh and leſs brilliant. Its brilliancy diminiſhed faſt after this, and it became more ruddy, like glaring embers. Gradually fading, it was wholly inviſible after fifteen months." P. 561.

A ſimilar phænomenon impelled Hipparchus, not only to the ſtudy of aſtronomy, but alſo to the formation of a catalogue of the ſtars, that poſterity might know whether any changes happened in the heavens. Changes accordingly have been obſerved; for ſeveral ſtars, not only in his catalogue, but alſo in the catalogues of Ulugh Beigh, Tycho Brahé, and even Flamſtead, are not now to be ſeen. "They are gone," as the profeſſor obſerves, "and have left no trace." In theſe facts, as well as in the moſt incontrovertible marks of great and general changes, exhibited by the earth and the moon,

"We ſee enough," he adds, "to convince us, that the corporeal univerſe bears no marks of *eternal duration*, or of exiſting as it is, by its *own energy*. No!—all is periſhable—all requires the ſuſtaining hand of God, and is ſubject to the unſearchable deſigns of its Author and Preſerver." P. 564.

As the phænomena of the tides in our ocean evidently depend on the ſun and moon, the profeſſor has with great propriety explained them in this diviſion of his work. They cannot indeed be called aſtronomical phænomena, but they are evidently effects of that great mechanical cauſe which keeps the earth and the moon in their reſpective orbits. It is impoſſible, without diagrams, to give any abſtract of his doctrine on this ſubject, that would be intelligible; but we have never ſeen the Newtonian theory more perſpicuouſly detailed, nor the apparent irregularities of the tides more ſatisfactorily accounted for and reconciled to the theory.

The

The following explanation of one ſtriking anomaly is intelligible by itſelf, and will give the reader ſome notion of the manner in which our author has treated this part of his ſubject.

"Suppoſe the earth fluid to the centre, and at reſt, without any external diſturbing force. The ocean will form a perfect ſphere. Let the moon now act on it. The waters will gradually riſe immediately under the moon, and in the oppoſite part of the earth, ſinking all round the equator of the ſpheroid. Each particle proceeds to its ultimate ſituation with an *accelerated motion*, becauſe, till then, the diſturbing force exceeds the tendency of the water to ſubſide. Therefore, when the form is attained which balances thoſe forces, the motion does not ſtop, juſt as a pendulum does not ſtop when it reaches the loweſt point of its arch of vibration. Suppoſe that the moon ceaſes to act at this inſtant. The motion will ſtill go on, and the ocean will overpaſs the balanced figure, but with a *retarded motion*, as the pendulum riſes on the other ſide of the perpendicular. It will ſtop at a certain form, when all the former acceleration is done away by the tendency of the water to ſubſide. It now begins to ſubſide at the poles of the ſpheroid, and to riſe at the equator, and after a certain time it becomes a perfect ſphere, that is, the ocean has its natural figure. But it paſſes this figure as far on the other ſide, and makes a flood where there was formerly an ebb; and it would now oſcillate for ever, alternately ſwelling and contracting at the points of ſyzigy and quadrature. If the moon do not ceaſe to act, as was juſt now ſuppoſed, there will ſtill be oſcillations, but ſomewhat different from thoſe now mentioned. The middle form, on both ſides of which it oſcillates in this caſe, is not the perfect ſphere, but the balanced ſpheroid." P. 637.

The author makes ſome obſervations on the tides in our atmoſphere, and in the planet Jupiter, and then concludes the volume with reflections on the law of gravitation, which are at once elegant, pious, and philoſophical. It is well known, that the raſh hypotheſis, or rather query, thrown out by Newton concerning a material cauſe of gravitation, was by others adopted as a fact, and employed by one party to convert philoſophy into fanatical jargon, and by another to ſerve as the foundation of a ſyſtem of atheiſm. That hypotheſis, however, has been long abandoned by every man who has ſeriouſly aſked himſelf what notion he has of an ethereal or elaſtic fluid; but the atheiſts have not abandoned their hopeleſs cauſe.

"Of all the marks of purpoſe and wiſe contrivance in the ſolar ſyſtem the moſt conſpicuous," ſays Dr. R. "is the ſelection of a gravitation in the inverſe duplicate ratio of the diſtances.

Till

Till within theſe few eventful years it has been the profeſſed admiration of philoſophers of all ſects. Even the materialiſts have not always been upon their guard, nor taken care to ſuppreſs their wonder at the *almoſt* eternal duration and order which it ſecures to the ſolar ſyſtem. But M. de la Place annihilates at once all the wiſdom of this ſelection by ſaying, that this law of gravitation *is eſſential to all qualities that are diffuſed from a centre.* It is the law of action *inherent in an atom of matter, in virtue of its mere exiſtence.* Therefore it is no indication of purpoſe, or mark of choice, or example of wiſdom. *It cannot be otherwiſe. Matter is what it is.*

"M. de la Place was aware, that this aſſertion, ſo contrary to a notion long and fondly entertained, would not be admitted without ſome unwillingneſs. He therefore gives a *demonſtration* of his propoſition. He compares the action of gravity at different diſtances with the illumination of a ſurface placed at different diſtances from the radiant point. Thus, if light diffuſed from a point ſhine through a hole an inch ſquare, and be received on a ſurface parallel to the hole, and twice as far from the radiant point, we know that it will illuminate a ſurface of four ſquare inches. Therefore, ſince all the light which covers theſe four inches came through a hole of one inch, the light in any part of the illuminated ſurface is four times weaker than in the hole, where it is four times denſer. In like manner, the intenſity and efficiency of any quality diffuſed from a point, and operating at twice the diſtance, muſt be four times leſs or weaker; and at thrice the diſtance it muſt be nine times weaker, &c. &c.

"But there is not the leaſt ſhadow of proof here, nor any ſimilarity on which an argument may be founded. We have no conception of any degrees or magnitude in the intenſity of any ſuch quality as gravitation, attraction, or repulſion, nor any meaſure of them, except *the very effect which we conceive them to produce.* At a double diſtance, gravity will generate one fourth of the velocity in the ſame time. But this meaſure of its ſtrength or weakneſs has no connection whatever with denſity, or figured magnitude, on which connection the whole (of M. de la Place's) argument is founded. What can be meant by a double denſity of gravity? What is this denſity? It is purely a geometrical notion, and in our endeavour to conceive it with ſome diſtinctneſs, we find our thoughts employed upon a *certain determined number of lines*, ſpreading every way from the radiant point. It is very true that *the number* of theſe lines, which will be intercepted by a given ſurface at twice the diſtance, will be only one fourth of the number intercepted by the ſame ſurface at the ſimple diſtance. But I do not ſee how this can apply to the intenſity of a mechanical force, unleſs we can conſider this force as an *effect*, and can ſhow the influence of each line in producing the effect which we call the force, and which we conſider as the cauſe of the phenomenon called gravitation. But if we take this

view of it, it is no longer an example of his propoſition—a force diffuſed from a centre. For, in order to have the efficiency inverſely as the ſquare of the diſtance, it is meaſured by the number of *efficient lines* intercepted. Here it is plain, that the efficiency of one of theſe lines is held to be equal at every diſtance from the centre. Such incongruity is mere nonſenſe.

"This conception of a bundle of lines is the ſole foundation for any argument in the preſent caſe. La Place indeed tries to avoid this by a different way of expreſſing his example. A certain quantity of light, ſays he, goes through the hole. This is uniformly ſpread over four times the ſurface, and muſt be four times thinner ſpread. But this, beſides employing a gratuitous notion of light, which may be refuſed*, involves the ſame notion of *diſcrete* numerical quantity. If light be not conceived to conſiſt of atoms, there can be no difference of denſity; and if we conſider gravity in this way, we get into the hypotheſis of mechanical impulſion, and are no longer conſidering gravity as a primordial force or quality.

"But this pretended demonſtration is ſtill more deficient in metaphyſical accuracy. The propoſition to be demonſtrated is, that the gravitation towards an atom of matter *is* (muſt be) in the inverſe duplicate ratio of the diſtance, *in whatever point of ſpace the gravitating atom is placed.* But if we take our proof of the ratio from the conception of theſe lines and their denſity, we at once admit that there are an infinity of ſituations in which there is no gravitation at all, namely, in the intervals of theſe lines. The number of ſituations in which the atom gravitates is a mere nothing in compariſon of thoſe in which it does not. We muſt either ſuppoſe that both the quality, and the ſurface influenced by it are continuous, uninterrupted,—or both muſt be conceived as *diſcrete* numerical quantities, the quality operating along a *certain number* of lines, and the ſurface conſiſting of a *certain number* of points. We muſt take one of theſe views; for there is no other. But neither of them gives us any conception of a different energy at different diſtances. If the ſurface be *continuous*, and the quality *every where* operative, there can be no difference of effect, unleſs we at once admit that the energy itſelf changes with the diſtance. But this change can have no relation to a change of denſity, a thing altogether inconceivable in a continuous ſubſtance:—where every place is full, there can be no (room for) more. On the other hand, if the quality be exerted only along certain lines, and the ſurface *only contain* (contain only) a certain number of points, we can find no ground for eſtabliſhing any proportion." Nay, (we add) the atom, or collection of atoms, may be ſo placed as not to gravitate at all.

---

* We think that it *muſt* be refuſed, as inconſiſtent with the phænomena of refraction and reflection.—*Rev.*

"The

"The ſimple and true ſtate of the queſtion is this. Suppoſe only two indiviſible atoms, or two mathematical points of ſuch atoms, in the univerſe. If theſe atoms be ſuppoſed to attract each other, *wherever they are placed*, do we perceive any thing in our conception of this force, that can enable us to ſay that the attraction is equal or unequal, at different differences? For my own part I know nothing. The gravitation, and its law of action, are mere phenomena, like the thing which I call matter. This is equally unknown to me. I merely obſerve certain relations, which have hitherto been conſtant, and I am led by the conſtitution of my mind to expect the continuation of theſe relations. My collection of ſuch obſervations is my knowledge of its nature. This gravitation is one of them, and this is all that I know about it.

"The obſerved relations may be ſuch that they involve certain conſequences. This, in particular, has conſequences that cannot be diſputed. If gravitation in the ratio of $\frac{1}{x^3}$ be the primordial relation of all matter, and the ſource of all others, (which is a part of La Place's ſyſtem) it is impoſſible that a particle compoſed of ſuch atoms can act with a force which decreaſes *more* rapidly by an increaſe of diſtance. But there are many phenomena which indicate a *much more* rapid decreaſe of force. Simple coheſion of ſolid bodies is one of theſe. The expanſion of ſome exploding compoſitions ſhews the ſame thing. We may add, that no compoſition of *ſuch* atoms can form *repelling particles*, nor (or) give riſe to many expanſive fluids, or indeed to any of the ordinary phenomena of elaſtic bodies." P. 686, &c.

The importance of this reaſoning will be a ſufficient apology, we truſt, to our readers, for the length of the extract. The tendency towards atheiſm betrayed by too many philoſophers of the preſent day, renders it our duty to embrace every opportunity of exhibiting true philoſophy as the handmaid of religion. In this light ſhe appears every where in the volume before us, and would doubtleſs have appeared in it in every ſubſequent volume, had the excellent author lived to complete his ſyſtem. Of this we are indeed aſſured by himſelf. Speaking of this ſubject and the dangerous tendency of La Place's doctrine, he ſays,

"Nor am I (have I) yet done with it. A demonſtration has been recently offered, in a work which profeſſes to explain *the intimate conſtitution of matter*, and to account for all the phenomena of the univerſe. This will come in my way when we ſhall be employed in conſidering the force of coheſion. Till then, *requieſcat in pace.*"

We

We are not altogether ſtrangers to this pretended demonſtration, nor to the correſpondence which took plack on it, between the author of this book and a late illuſtrious prelate; whoſe knowledge of the principles of the Newtonian ſyſtem of the world will not be queſtioned. As Dr. Robiſon's detection of the fallacy was, in the opinion of his Lordſhip, complete, (we ourſelves never ſaw that detection), we truſt that it will not be longer withheld from the public. It occurs, we ſee, in that part of the ſyſtem which treats of the force of coheſion; and as COHESION appears to have occupied the ſecond place in the author's arrangement of the articles of which his great work was to conſiſt *, it would probably have been conſidered in the next volume. That volume, we ſhould imagine, muſt have been left in a ſtate almoſt, if not altogether, fit for the preſs; and we may venture to aſſure the profeſſor's friends, that the Britiſh public is too generous a body not to make every allowance for ſlovenlineſs, or even inaccuracy, in the poſthumous works of a man of genius and virtue. If we might in the mean time hazard a conjecture, reſpecting the means which he may have employed to demonſtrate that the law of gravitation, is not ſo eſſential to the exiſtence of matter, that it could not have been otherwiſe than in the inverſe ratio of the ſquares of the diſtances, we would ſuppoſe that he had adopted, for this purpoſe, the mathematical part of the theory of Boſcovich; and in our opinion he could not have adopted or deviſed any thing better. To feel the force of a demonſtration, conducted on the principles of that theory, a man muſt indeed be tolerably converſant in the higher geometry: but perhaps the following obſervations on coheſion may be ſufficient to convince any perſon that the eſtabliſhed law of gravitation *is not eſſential to all qualities that are diffuſed*, or ſeem to be diffuſed, from a centre; and that the heavenly bodies might have tended towards each other, by a force decreaſing in any ratio that had ſeemed good to him who brought all things into being, and continues to uphold them by the word of his power.

Nothing ſeems to be now more univerſally admitted, than that the particles of the denſeſt bodies are not in abſolute contact. The phænomena indeed of expanſion by heat, and contraction by cold, render this truth indiſputable. The particles therefore of lead, and gold, and iron, and of every other material ſubſtance, are held together by ſome force which may be called attraction; but according to La Place,

* See our laſt Number.

and the other philoſophers of the ſame ſchool, every force of this kind decreaſes, and *can* decreaſe, only in the inverſe ratio of the ſquares of the diſtances. The phænomena, however, are altogether irreconcilable to this doctrine. An iron wire, 0.078 of an inch in diameter, is capable of ſupporting 549.25 lbs. avoirdupoiſe, without breaking. The force of attraction, therefore, which keeps the particles of iron at their natural diſtances, muſt be ſomewhat greater than what is neceſſary to balance 549.25 lbs. avoirdupoiſe; but let the particles of the wire be ſeparated from each other a hair's-breadth, or the tenth part of a hair's-breadth, or even ſo far as to admit only a ray of light, will the force requiſite to ſeparate them another tenth of a hair's-breadth be only ſo much leſs than the force that firſt ſeparated them, as the ſquares of their diſtances is increaſed by that ſeparation? and will the force requiſite to carry them to a diſtance from each other only *gradually* diminiſh in the ratio of the ſquares of the increaſed diſtances?

Again, lead and gold are much denſer than iron. The atoms of which they conſiſt muſt therefore be nearer to each other than the atoms of iron; and upon the principles of La Place, kept together by a greater force. Yet a wire of gold, 0.078 of an inch in diameter, does not ſupport a third, nor a wire of lead the tenth part of the weight which is ſupported by a ſimilar wire of iron; though, after the particles of theſe different bodies are ſeparated ever ſo little, they may be carried to any diſtance by forces not indeed equal, but directly in the ratio of the quantity of matter in each. Thus, though it requires much leſs force to overcome the attraction by which the atoms of gold, or of lead, are held together, than to overcome the force by which the atoms of iron are attracted to each other; the caſe is juſt reverſed, where the force is to be overcome, which attracts equal magnitudes of theſe metals to the earth. All theſe objections to La Place's doctrine are ſtill more ſtriking, when the coheſion and gravitation of quickſilver are compared with the coheſion and gravitation of iron.

From theſe obſervations we think it appears incontrovertible, that the law of gravitation, though eſtabliſhed with infinite wiſdom, might have been different from what it is; and that indeed every thing which is called attraction, reſults from a power foreign from matter. What that power is, we need not inquire; for it muſt be at laſt reſolved into the fiat of the Almighty, when he formed the univerſe. It was his will that matter ſhould tend towards matter by laws, many of which he has enabled man to diſcover: "He ſpake, and it

was done; he commanded, and it ſtood faſt;" and every attempt that has been made to explain this univerſal tendency, by the interpoſition of æthers, and vortices, and powers radiating from a centre, has ended in atheiſm or abſurdity. Under ſuch attempts,

"Philoſophy, that lean'd on Heaven before,
Shrinks to her ſecond cauſe, and is no more."

From the view that we have taken of this work, the reader will perceive that we think it of great value. We do indeed think it of extraordinary value. We do indeed think it one of the moſt valuable works on Dynamics and Aſtronomy that we have ſeen; but like every other work of man it is imperfect. The author's language, though generally perſpicuous, is often ſlovenly, and ſometimes hardly grammatical; and of ſome of his metaphyſical diſtinctions we perceive not the foundation. Thus, ſpeaking (p. 37) of the confuſion of thought occaſioned by the phraſe *vis inertiæ*, he ſays,

"Theſe doubts and difficulties in the ſtudy have all ariſen from the introduction of the notion of *reſiſtance*, or force exerted by matter, in order to remain as it is. It would have been infinitely better to have employed the word REACTION, becauſe this is the expreſſion of the very fact."

Surely this is a diſtinction without a difference; or if there be any difference, the word *reaction* is the leſs proper of the two, becauſe interpreted literally it is more expreſſive of force than *reſiſtance*, and therefore leſs applicable to inert matter.

Dr. Robiſon too, in ſome of his mathematical concluſions, differs from aſtronomers of great name, particularly in what he ſays (p. 251) of the probability of the planet Mars being *hollow*, and (p. 390) of the node of Jupiter's orbit *advancing* in the ecliptic; but on theſe points he may be right, for we have not examined the queſtions with ſufficient care to enable us to decide between him and thoſe from whom he diſſents. In the following paſſage, however, while diſſenting from others, he ſeems to contradict what he had himſelf formerly demonſtrated.

"It is on all hands agreed that our winter tides exceed the ſummer tides. This is thought to confirm that point of the theory which makes the ſun's accumulating force greater as his diſtance diminiſhes. I am doubtful of the applicability of this principle, becauſe the approach of the ſun cauſes the moon to recede, and her receſs is in the triplicate ratio of the ſun's ap-

proach. Her accumulating force is, therefore, diminiſhed in the ſeſquiplicate (Q. ſextuplicate?) ratio of the ſun's approach, and her influence on the phænomena of the tides exceeds the ſun's." P. 651.

When we compare this with what is demonſtrated in page 428 of this volume, the ingenious author's doubt appears to be groundleſs. Theſe, and a few trifling overſights ſuch as theſe, may be magnified into great errors by thoſe impious ſcioliſts who never forgive a philoſopher who ſteps out of his way, however little, to eſtabliſh the firſt principles of religion; but by readers of a different deſcription, they will be viewed only as ſpots on the ſun.

ART. VI. *The Inferno of Dante Alighieri. Canto XVIII. et Seq. With a Tranſlation in Engliſh Blank Verſe, Notes, and a Life of the Author. By the Rev. Henry Francis Cary, A. M.* 12mo. Vol. 2d. Carpenter. 1807.

WE have before commended the firſt volume* of this elegant, but by no means trifling literary labour. Dante created, as it were, a language of his own, his diction, though eminent for its purity, is occaſionally harſh and perplexed, and more remarkable for energy than ſweetneſs. His ſubject alſo, thus far, employed in deſcribing the puniſhment of human vice in the infernal regions, preſented no eaſy taſk to the tranſlator. Mr. Cary has ſurmounted theſe difficulties, and has given the third part of a very elegant work to Engliſh Literature. He has by no means in the ſecond volume diminiſhed his claims to our praiſe, either as a Poet or a Commentator. We ſelect two paſſages only, as corroborative of his poetical pretenſions; his merit as a Commentator, and his familiar acquaintance with the beſt writers of Italy and of his own country, is apparent; as well from the notes, which, though generally conciſe, are always pointed and pertinent, as from the various parallel paſſages which he has diſtinguiſhed.

After traverſing the various departments of Hell allotted to the ſeducers of women, practiſers of ſimony, divination, peculators, &c. &c. we come to the 24th Canto which opens in this ſpirited manner.

---

* See vol. xxvi. p. 18. Of Mr. Boyd's valuable tranſlation of the whole work, the *Inferno*, *Purgatorio*, and *Paradiſo*, we have alſo ſpoken, with due praiſe, vol. xxi. p. 255. Mr. Cary's is more literal, and more explanatory.

" In the years early nonage, when the ſun
Tempers his treſſes in Aquarius' urn,
And now towards equal day the nights recede,
When as the rime upon the earth puts on
Her dazzling ſiſters image, but not long
Her milder ſway endures, then riſeth up
The village hind, whom fails his wintry ſtore,
And looking out beholds the plain around
All whiten'd, whence impatiently he ſmites
His thighs, and to his hut returning in,
There paces to and fro, wailing his lot,
As a diſcomfited and helpleſs man;
Then comes he forth again, and feels new hope
Spring in his boſom, finding e'en thus ſoon
The world hath chang'd its countenance, graſps his crook,
And forth to paſture drives his little flock:
So me my guide diſhearten'd, when I ſaw
His troubled forehead, and ſo ſpeedily
That ill was cur'd; for at the fallen bridge
Arriving, towards me with a look as ſweet,
He turn'd him back, as that I firſt beheld
At the ſteep mountain's foot. Regarding well
The ruin, and ſome counſel firſt maintain'd
With his own thought, he open'd wide his arm
And took me up. As one, who, while he works,
Computes his labour's iſſue, that he ſeems
Still to foreſee the effect, ſo lifting me
Up to the ſummit of one peak, he fix'd
His eye upon another. " Grapple that,"
Said he, " but firſt make proof, if it be ſuch
As will ſuſtain thee." For one capp'd with lead
This were no journey. Scarcely he, though light,
And I, though onward puſh'd from crag to crag,
Could mount. And if the precinct of this coaſt
Were not leſs ample than the laſt, for him
I know not, but my ſtrength had ſurely fail'd." P. 117.

In the portion of the work which follows, the repreſentation of the ſtate of the giants of old, Enceladus, Antæus, &c. is remarkably curious, and well tranſlated; but the whole poem does not contain, either in itſelf or in its verſion, a more pathetic, or more intereſting paſſage than the famous ſtory of Count Ugolino, ſo well known from Sir Joſhua Reynolds's ſublime picture of the ſubject.

" Know I was on earth
Count Ugolino, and th' Archbiſhop he
Ruggieri. Why I neighbour him ſo cloſe,
Now liſt. That through effect of his ill thoughts,
In him my truſt repoſing, I was ta'en

And after murder'd, need is not I tell.
What therefore thou canſt not have heard, that is
How cruel was the murder, ſhalt thou hear,
And know if he have wrong'd me. A ſmall grate
Within that mew, which for my ſake the name
Of famine bears, where others yet muſt pine,
Already through its opening ſev'ral moons
Had ſhown me, when I ſlept the evil ſleep,
That from the future tore the curtain off.
This one, me thought, as maſter of the ſport,
Rode forth to chaſe the gaunt wolf and his whelps
Unto the mountain, which forbids the ſight
Of Lucca to the Piſan. With lean *brachs*
Inquiſitive and keen, before him rang'd
Lanfranchi with Siſmondi and Gualandi.
After ſhort courſe the father and the ſons
Seem'd tir'd and lagging, and methought I ſaw
The ſharp tuſk gore their ſides. When I awoke
Before the dawn, amid their ſleep I heard
My ſons (for they were with me) weep and aſk
For bread. Right cruel art thou, if no pang
Thou feel at thinking what my heart foretold;
And if not now, why uſe thy tears to flow?
Now had they waken'd; and the hour drew near
When they were wont to bring us food; the mind
Of each miſgave him through his dream, and I
Heard, at its outlet underneath lock'd up
The horrible tower: whence utt'ring not a word
I look'd upon the viſage of my ſons.
I wept not: ſo all ſtone I felt within.
They wept: and one, my little Anſelm cried;
Thou lookeſt ſo! Father, what ails thee? Yet
I ſhed no tear, nor anſwer'd all that day
Nor the next night, until another ſun
Came out upon the world. When a faint beam
Had to our doleful priſon made its way,
And in four countenances I deſcry'd
The image of my own; on either hand
Through agony I bit, and they who thought
I did it through deſire of feeding, roſe
O'th' ſudden, and cried, Father, we ſhould grieve
Far leſs, if thou would'ſt eat of us: thou gav'ſt
Theſe weeds of miſerable fleſh we wear,
And do thou ſtrip them off from us again.
Then, not to make them ſadder, I kept down
My ſpirit in ſtillneſs. That day and the next
We all were ſilent. Ah obdurate earth!
Why open'dſt not upon us? When we came
To the fourth day, then Gaddo at my feet
Outſtretch'd did fling him, crying, 'Haſt no help

For

For me, my Father! There he died, and e'en
Plainly as thou ſeeſt me, ſaw I the three
Fall one by one 'twixt the fifth day and ſixth:
Whence I betook me now grown blind to grope
Over them all, and for three days aloud
Call'd on them who were dead. Then faſting got
The maſtery of grief." P. 283.

There is a particular terſeneſs in Mr. Cary's ſtyle, which is well adapted to the taſk he has ſucceſsfully undertaken; we have alſo to remark the uſage of ſome words of leſs common occurrence, which, nevertheleſs, do not appear like affectation, but are generally good words of old Engliſh growth, and happily introduced *. We ſhall be anxious to renew our acquaintance with this author, whoſe talents we exceedingly reſpect, and again hope to ſee exerciſed. When the arduous work of tranſlating Dante ſhall be finiſhed, we ſhall hope to ſee them exerted on ſome original work.

ART. VII. *Napoleon, and the French People under his Empire. By the Author of "Bonaparte, and the French People under his Conſulate." From the German.* 8vo. 421 pp. 8s. 6d. Tipper and Richards. 1806.

THE preface to this work ſtates, that in the original, it is pretended to have been tranſlated from the Engliſh, but that the pretence is contradicted by every page of it. The author even manifeſts an ignorance of the Engliſh ſtyle of thought, unuſual in the well informed German literati. We are told that the preſent work was written by the author of a book, bearing a ſimilar title, and having the ſame deſign, of which a tranſlation was publiſhed laſt year, by the editors of this volume, under the title of "Bonaparte, and the French People under his Conſulate." The preſent volume certainly is to be conſidered as a continuation of the former, at the ſame time that it affects to be a criticiſm upon it, and avoids thoſe references to it, which would make the one dependent upon the other.

It is not very pleaſant, in beginning to read a book, of which the greateſt recommendation would be a ſcrupulous adherence to truth, to find ſo many fictions to be explained,

* The words *brachs*, in the latter quotation, is an exception. It means *hounds*, but is too obſolete to be underſtood by readers in general; and ought to be *braches*, as being plural.

where none appear to have been neceſſary. Whether the German work was publiſhed at Peterſburgh, or at any other place, the author was not obliged to affirm any thing untrue reſpecting it. He might have concealed any circumſtances which he judged it imprudent to diſcloſe, but in aſſerting that which was manifeſtly falſe with reſpect to himſelf, he juſtifies thoſe who may entertain ſome doubts of his allegations in regard to others.

The tranſlator has convinced himſelf, that in preſenting this book, with its copious appendices, to the Engliſh reader, he is rendering a ſervice to his country. It profeſſes to be, and, he ſays,

"It is what it profeſſes, a portrait of Bonaparte. It collects the ſcattered tokens and marks of guilt, which he has ſtamped upon every act of his public life; it unites and embodies them, and preſents to our view a full length figure, which we ought, in ſpite of its uglineſs, intenſely to contemplate, till the thought of him occupy the buſy day, and the image of him, haunt our midnight dreams. The paſſions ſhould unite with the underſtanding, in producing the minds of men againſt Bonaparte—

"The ſtrong antipathy of good to bad." P. vi.

The effect to be obtained by exciting this antipathy, is declared to be

"The directing our attention towards that guardian power which has often reſcued ſtates from moſt imminent danger; which, though but lately baniſhed from almoſt every part of the continent of Europe, except France, we may ſtill flatter ourſelves will at length riſe on the ruins of the public hope, the felicity, and the peace of the world, and oppoſe an effectual barrier to the ravages of France. This power is PUBLIC SPIRIT." P. ix.

In ſupport of this appeal to public ſpirit, the tranſlator quotes a paſſage from the defence of Peltier, by Mr. (now Sir James) Mackintoſh; this ſpirit, he obſerves, ſaved France in the firſt years of the revolution, and from its renovation "in all thoſe countries which are yet unconquered, can Europe alone be reſcued from the bondage prepared for it."

"It is found," the tranſlator obſerves, "that where a government repreſſes by tyranny and intolerance, the courage and energies of its ſubjects, *the degradation and debility of the nation will re-act upon the government*, which will evince itſelf as ſervile and impotent againſt a foreign power mightier than itſelf, as its ſubjects are ſlaviſh and abject towards their maſters." *P.* xv.

On this ſyſtem he forms a ſcale of degradation for the powers of Europe, repreſenting Spain as the loweſt, the Italian States next above it, and ſeveral States of Germany

riſing

riſing in ſucceſſion; but the reaſons and facts aſſigned in ſupport of this theſis, are by no means ſatisfactory. Spain, which is repreſented as the loweſt of the powers in queſtion, has preſerved, though by unworthy means, her monarchy unaltered, and more of her European and foreign poſſeſſions than any other continental power, except Ruſſia, which, either in war or in peace, has come in contact with revolutionary France; while Holland, where, during the old government, "the courage and energies of the people" never were "repreſſed by tyranny and intolerance," is degraded more than Spain itſelf, by "a quieſcent and ſervile ſubjection to France," and has ſeen her ancient conſtitution, for which her ſages meditated, and her patriots bled, ſuperſeded, in order to place an uſurped ſceptre in the hands of a younger branch of the Bonaparte family. If the tranſlator really wiſhes to excite in the public breaſt a ſpirit of laudable indignation againſt the ſubverter of governments and oppreſſor of nations, he ſhould be cautious how he advances propoſitions ſo open to refutation. He who ſuſpects deceit is rarely warmed to enthuſiaſm.

In the concluding part of his preface, the tranſlator has ſhown how little neceſſity there was for him to have recourſe to viſionary ſyſtems for the purpoſe of exciting a juſt deteſtation of Bonaparte, by detailing, with proper comments, the proceedings inſtituted in Auguſt, 1806, againſt the unfortunate Palm, and others. In this trial, as he juſtly obſerves, there is a "monſtrous union of a profligate diſregard to the fundamental laws of nations, with a ſqueamiſh and dainty adherence to the nice proviſions of a criminal code, jealous of the liberty of the ſubject."—The judicial murder of this miſerable bookſeller is indeed, as the tranſlator terms it, an inſtance of iniquity and abſurdity, equalled by none of the memorials of tyranny extant. It is, beſides, a convincing proof, that he who directed it, whatever bravery he may have ſhown in the field, and whatever renown he may have acquired by his military conduct, is yet deficient in that undiſturbed greatneſs of ſoul, that loftineſs of mind, which diſtinguiſhes the firſt rank of human nature, and renders it impoſſible for thoſe of inferior ſtamp to counterfeit their illuſtrious ſuperiority. A ſucceſsful freebooter might by accident conquer a kingdom, and he would deſcend, like Bonaparte, to acts of private vengeance, and judicial or leſs formal aſſaſſination; a hero, even if he were an uſurper, would diſcard from his practice every thing which could taint his character with the reproach of meanneſs, and diſdain to ſtrangle his opponents in dungeons, or

to

to declare war againſt writers and ſellers of a pamphlet. In this inſtance, it is no exaggeration to ſay that Bonaparte made war on Palm, for when this bookſeller was ſeized by the French troops, the government under which he dwelt was intirely at peace; and he did, in fact, declare war againſt the other offenders, by publiſhing an order, obliging the ſoldiers of France to put them to death wherever they might meet them.

That ſuch a man as Bonaparte deſerves to be expoſed to univerſal hatred, by every effort which the few free preſſes yet remaining in Europe can make, is a propoſition which no one who has the leaſt regard for general juſtice, or the welfare of mankind, will deny. That the work now under conſideration is eminently calculated to produce that effect, few perhaps will allow. The crimes of Bonaparte are committed with ſuch a daring ſpirit, and his meaſures have been crowned with ſuch prodigious ſucceſs, that a recital of his iniquities, connected as they are with his wonderful elevation, ſeems, in general, rather the tribute due to his ſplendid fortune, than the expoſure of his enormous wickedneſs. The work which could ſucceſsfully aſſail the character of the tyrant of Europe, ſhould unite with the fidelity of hiſtory, the ſtrength and ſpirit of ſatire. In deſcanting on the conduct of a man whoſe achievements are evidently great, while, in many particulars, his ſoul is radically mean, the greateſt art ſhould be combined with the moſt tremendous force; and mankind might be led, without violence to their reaſon, to feel wonder, fear, horror, deteſtation, and contempt, in conſidering an individual alternately enterprizing, cruel, impious, hypocritical, and mean. In ſuch a work there ſhould be nothing of common-place, in ſtyle or in thought; the author ſhould feel himſelf, and be able to make others conſider him the advocate of human nature, calling down the judgment of his own age and of poſterity, on a man to whom fortune has been prodigal, but virtue niggardly; who, with opportunities to ſhow himſelf truly great, and to render himſelf the bleſſing and admiration of mankind has diſplayed a littleneſs and ſelfiſhneſs, diſgraceful to his acquired power; the oppreſſor of thoſe who have truſted their lives and fortunes to his rule; the lawleſs aſſailant of foreign nations, who have confided in his honour, the ſcourge and peſt of the whole civilized world, with ambition to graſp at ſceptres and empires, and carry the flames of war into regions unexplored; and yet with a ſpleen ſo irritable, and optics ſo minute, as to diſcern and reſent affronts and injuries from perſons the moſt obſcure and inſignificant.

The

The author of this work ſeems to give himſelf credit for talents of this claſs, when, perſonating an Engliſhman, he declares that his former production

"Spread over France by land and water, by poſts and by travellers, might have been a mighty weapon in the hand of our government, againſt their deadly foe. A landing of ten thouſand copies of this work upon the coaſts of France, would have effected more than a debarkation of an hundred thouſand men.—Bonaparte reigns, only becauſe the freedom of the preſs is annihilated. Eight and forty hours of complete liberty of ſpeech and printing, would be enough to hurl him from his throne. Not only is it impoſſible, that without a free preſs, a public opinion ſhould be formed, and by union concentrate its force; there are beſides many millions of Frenchmen, who, though they are ſuffering under daily preſſure, are ſtill uninformed concerning the real character of their government and their *ſoi diſant* conſtitution. This German work would ſufficiently have inſtructed them on this point, and more completely than any French pen could poſſibly have done." P. 1.

But thinking that the former work will not produce the effect he wiſhes in France, and that it will be of little uſe in England, and thinking that Bonaparte muſt continue to live for the repoſe of France, perhaps too for the repoſe of Europe, the author has compoſed this, that the tyrant may be

"Morally ſlain in the eyes of the great European public, France alone accepted, in order that his dire influence over other regents and other people may, if poſſible, be prevented. This cannot be better done than by frankly and truly exhibiting before thoſe other regents, and other people, how pitiful and how wretched Bonaparte, and the people of France under him, actually are; what reciprocal hatred and contempt, what mutual apprehenſions and fears (in ſpite of external ſplendour, and the baſe teſtimony of baſe flatterers) trouble and embitter their civil and political exiſtence. Hence," the author ſays, "I ſeize the pen boldly, to treat more freely and fully of matters which the German author has often too ſcrupulouſly and timidly touched, I ſhall attempt to bring forward what he purpoſely concealed, or perhaps himſelf did not know, and which I have myſelf ſeen and heard." P. 4.

In reading this ſtatement of the author's views, the great objection already advanced forcibly recurs. If both books are (as the tranſlator aſſerts, and there is no reaſon to doubt) by the ſame writer, the fiction in which he envelopes himſelf,

ſelf, is not a favourable ſpecimen of the truth to be expected with regard to others. He prepares the reader, however, for ſome diſplay of candour by the following delaration.

"Let it not be imagined that I mean to repeat all that the enraged opponents of Bonaparte, volatile Frenchmen, and idle ſtrangers in Paris, are daily and hourly relating of him; nor ſhall I degrade myſelf by ſpreading the numberleſs ſcandalous anecdotes of his private life; of his illegitimate birth; of the venal transfer of his wife, whom Barras wiſhed to caſt from him; of her ſhare in, or at leaſt her quiet contemplation of, the ignominious death of her firſt worthy huſband; of Bonaparte's amour with his daughter-in-law, and his paternal relation to her child, and of the civil accommodation, and family compact between daughter and mother, brother and ſon; of his Grecian love, and his encouragement of this paſſion, both by example and precept, among his army in Egypt; of the malignant joy with which he delights to torment, and that ingeniouſly too, his wife, kindred, and all who ſurround him. Theſe are things which concern him perſonally, and for which he is not bound to be reſponſible to the world, any more than another perſon." P. 5.

If theſe remarks are well founded, (which is at leaſt doubtful, for the private characters of exalted individuals do concern others) the ſame candour might have induced the author to omit the deſcription he has given of the Corſicans in general, ſince, whatever may be the effect of his private vices, no man can be anſwerable for the national vices of a country in which he was merely born, but where he received no part of his education, nor was ever reſident, ſo as to imbibe the effects of example.

One predominant feature in the mind of Bonaparte, and which, the author ſays, he ſhares with his countrymen, is a predilection toward monarchy;

"But Bonaparte wiſhed for ſomething more than they; he wiſhed himſelf to be the King of a great nation. And as he has alſo ſhewn more addreſs in the attaining of his wiſh, than any of thoſe who might have had pretenſions to the throne, even among thoſe of the Frenchmen themſelves, who, ſince the expulſion of the laſt dynaſty, have been ſtruggling for dominion; as no one united military talent, with that ſtrength of will, which alone can fix upon, and reach ſo diſtant a goal; as the French people alſo were as willing to have a king, as a director or conſul, ruling over them, he might even have ſucceeded as completely as his own courage or the baſeneſs of the French nation could ever have merited; had he but proceeded honeſtly and openly, as becomes a hero, who would

gladly

gladly follow in the train of Alexander, Cæsar, and Frederick. P. 10. But instead of the heroic and avowed execution of that pure theory of a regimental government, which is fixed in the mind of Bonaparte, the cunning Corsican, takes no step which is not a trick and a stratagem. With more than jesuitical hypocrisy, he has always affected before the populace a something very different from what he purposed; and thus a childish, short-sighted race has been every where deceived; he has been ever drawing around them more and more closely an invisible net, in which they lie entangled, and which cannot be broken but by despair and the sacrifice of millions." P. 12.

In this description there is evident truth and justice, and the following account of Bonaparte's behaviour in public is curious, and consistent with the accounts of other eye-witnesses.

"With all the assumed grimaces of friendliness, he cannot alter the features of his fraudful, treacherous face; nor can the Italian *Buonaparte* conceal himself under the French Bonaparte. When I saw him walk round the circle at his, or rather, then, at their public audiences, and remarked his assumed artificial smile, so ill fitting his bronze complexion, and his kreeking voice, while he uttered to every one some insignificant sentences; I then too clearly read in the countenances of those who stood round him, and heard it afterwards too distinctly from their own confessions, that all sense of personal character and worth was lost in the notion they brought with them of the high honour they then enjoyed of standing in the presence of the First Consul, in the wretched fear of being undistinguished by him, and hope that he might graciously drop one word of condescension upon them: then, indeed, I could well comprehend how this artful man had succeeded in deceiving, even to such a degree, a vain and heedless people. Besides, the greater part of these were foreigners, who had nothing to seek for, nothing to hope or fear from him. When afterwards a more severe etiquette excluded all from the presence-chamber, but those who might have been presented at their own court at home; then the levees of Bonaparte were attended by those who had resided in the neighbourhood, enjoyed the unrestrained intercourse, and filled public functions under Emperors, Kings, and Princes, whose exterior surely did not impress less awe than that of Bonaparte. Still they stood before the little new Egyptian idol, as if glory and salvation were poured down upon them for the first time, and their tongues grew wanton in the praise of his noble presence, his gracious condescension. It is in this that his noble presence consists. He stands erect, and bows to no one; and when he addresses any one, it is with entire *nonchalance* of tone and gesture, that step-

ping

ping ſomewhat nearer, he utters ſome inſignificant ſentences, as we ſpeak to children to prevent their being afraid *. P. 14.

" Ambaſſadors do not fail to impreſs upon young and unexperienced travellers the honour and diſtinction which through their means they acquire. They render the whole affair important and ſignificant by the exactneſs of their inſtructions concerning the court etiquette, and neceſſary ceremonies with the miniſters and every member of the conſular family. They expreſsly warn againſt inconſiderate anſwers and expreſſions, leſt they ſhould compromiſe their ſovereign and his ambaſſador, and perhaps rouſe the anger of the Conſul, who may even uſe uncivil language, &c. It is thus that the greater number go to him, many of whom are not even maſter enough of the French language to be able with propriety and ſpirit to reply to an unexpected obſervation; they go full of care and apprehenſion, and rejoice if Bonaparte do not addreſs them; and this is generally the caſe, as he ſeldom ſpeaks to more than one of thoſe whom the ambaſſador preſents: does he ſpeak to them, then they feel often happy to eſcape with an inſignificant inquiry concerning the climate of their country, the length of their journey, &c. and he often does not wait for the anſwer. " Then their names are recorded in print, printed as well and in as large a character as that of our Fox, with whom Bonaparte was purpoſely prepared to hold a ſerious political converſation; or that of the ambaſſador from Tunis, with whom he held a long diſcourſe in Italian. P 17.

" The greater number do not dare to behold him ſtedfaſtly, or, being ſhort-ſighted, venture to uſe a glaſs, or even retain their ſpectacles. When this happens, it is of courſe not difficult to read in the countenance of this great man what they have already at home fancied to be dwelling in him. I have even ſhocked ſome by aſking what they thought of the little, dull, green eyes of Bonaparte? At any rate, the hero muſt have deep, piercing, fiery eyes; and thus it was often as difficult to make thoſe who had ſeen him, ſenſible that the eyes of the Corſican are little, dull, and green, as thoſe who at a diſtance were content to be his enthuſiaſtic admirers. When, therefore, a noble traveller from the north or the ſouth returns to

---

" * When *Humbold* returned from his great journey to South America, which has placed him in the rank of the firſt travellers, as he had previouſly gained the reputation of being one of the firſt chemiſts and naturaliſts of the age, he was preſented to Bonaparte. *Vous aimez la botanique, Monſieur? et ma femme auſſi.* You love botany, Sir? ſo does my wife. Humbold is ſaid to have enriched the *hortus ſiccus* of naturaliſts with a greater number of new ſpecies than *Madame ma femme* probably knows the name of.—*Engliſh Tranſlator.*"

his

his country and his home, and finds princes and princeſſes wrapt in enthuſiaſm at the lofty thought and fiery glance of the unequalled hero, he muſt have much courage if he dare to diſturb the poetic image, and roundly aſſert, Bonaparte is a little yellow man with little green eyes." P. 18.

On the elevation of Bonaparte, the author makes the obvious remark, that he gained it by poſſeſſing a great military talent, which was wanting in Mirabeau, Syeyes, the Briſſotine junto, and the adherents of Robeſpierre, combined with "that audacious, enterpriſing ſpirit, which ſhuns nothing, and ſcruples nothing," and in which La Fayette, Dumouriez, Carnot, Pichegru, and perhaps, he might have added, Moreau, were deficient. In this part of the deſcription Bonaparte would appear rather to advantage than otherwiſe, if the poſſeſſion of power led to the perfection of virtue, inſtead of affording only increaſed means of violence, tyranny, and perfidy. In the fall of Louis XVI. Bonaparte had no ſhare; he cannot juſtly be cenſured for terminating the reign of the wretches who formed the Executive Directory; and when unlimited power was offered to his hand, if he had uſed it with dignity and juſtice, few would have blamed him for not making a ſacrifice almoſt beyond human ſtrength, in a mind where military glory exerciſes unbounded ſway, and where ambition has been foſtered by unrivalled and unvarying ſucceſs.

We cannot undertake minutely to analyze a publication, the execution of which appears to us ſo far inferior to the deſign, and to the profeſſion of the author. Contenting ourſelves, therefore, with the ſpecimens now given, we ſhall haſten to the cloſe of the volume.

In treating of the exploits of Bonaparte, the author, with great judgment, expoſes the folly of thoſe (and they are not few even in England) who delight in comparing the Corſican to Hannibal. There is much ſound ſenſe and hiſtorical truth in the contraſt between the two paſſages over the Alps. The work concludes with an account of the proceedings after the plot of the *infernale*, which enabled the French government to eſtabliſh, in defiance of reaſon, liberty, and juſtice, the ſpecial tribunals; and with reflections on the cauſe and probable event of Bonaparte's dominion.

The appendix, which occupies more than half the volume, is compoſed of "Leibnitz's Memoir to Louis XIV.," which has already been publiſhed as a pamphlet; a ſuppoſed "Letter of an Engliſhman to Bonaparte," accompanied with

with the well-known extracts from Sir Robert Wilson's History of the Expedition to Egypt, respecting the massacre at Jaffa, and the poisoning of the sick; the "[pretended] Translation of a Fragment of the Eighteenth Book of Polybius, found in the Monastery of St. Laura on Mount Athos, by the Count D'Antraigues;" and "Charles VII. of France, A. D. 1444, and Bonaparte, A. D. 1805, as Protectors of Germany, a Parallel."

It is a striking circumstance, that this publication, which professes to treat of "Napoleon, and the French People under his *empire*," contains not a word on his assumption of the imperial title, nor an anecdote respecting the intrigues which prepared the way to, or the acts which followed his elevation. Some such account the reader has a right to expect, but as the author does not appear to have had it in contemplation, for his German title-page is not in the same words, the fault lies with the translator.

The greatest merit of this work is good intention. They who peruse it in expectation of original information, cogent reasoning, or forcible illustration, will be generally disappointed. To the errors in historical statement which have already been noticed, it will not be easy to add; and they are too few and slight to occasion much anger. If the eloquence of the author does not often excite powerful emotions, it always recommends virtuous principles and sound systems of government and loyalty; and the work, on the whole, is far preferable to the fulsome panegyrics which pour adulation on vice crowned by fortune, or those injudicious essays, which, in order to stigmatize Bonaparte and his family, frequently violate probability, and offend against morality and modesty.

ART. VIII. *A Bibliographical Dictionary; containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books, in all Departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Æthiopic, Arabic, Persian, Armenian, &c. from the Infancy of Printing, to the beginning of the Nineteenth Century. With Biographical Anecdotes of Authors, Printers, and Publishers—a distinct Notation of the* Editiones principes *and* optimæ—*and the Price of each Article, (where it could be ascertained) from the best London Catalogues, and public Sales of the most valuable*

valuable Libraries, both at home and abroad. Including the Whole of the Fourth Edition of Dr. Harwood's View of the Claſſics, with innumerable Additions and Amendments. To which are added, an Eſſay on Bibliography, with a general and particular Account of the different Authors on that Subject, in Latin, French, Italian, German, and Engliſh—a Deſcription of their Works; firſt, improved, and beſt Editions—with critical Judgments on the whole, extracted from the beſt bibliographical and typographical Authorities. And an Account of the beſt Engliſh Tranſlation of each Greek and Latin Claſſic. In Eight Volumes. 8l. 8s.* Liverpool and Manchester, printed. Baynes, Paternoſter Row, London. 1802 to 1806.

THIS literary work, in its gradual progreſs through the preſs, has never ceaſed to command our attention. We have viewed it, from the firſt, with favourable eyes, rejoiced to ſee a deſign, of ſuch obvious utility, undertaken by a perſon who appears to have brought to the taſk both the zeal and the diligence indiſpenſable to the due execution of it. For any imperfections, which might appear in a firſt attempt of this kind, we were perfectly prepared to make the moſt indulgent allowance. The materials, though abundant, are ſcattered in various works; and the taſk of ſelection would be the more arduous from that very abundance. Omiſſions muſt be numerous, even after the moſt careful reſearch; and minute accuracy in copying the titles, and noting the dates of works, though apparently the certain reſult of patient and mechanical labour, has been proved by repeated experience to be more eaſily profeſſed than attained. On theſe and other accounts, we would wiſh it to be underſtood, that when we note either errors, or what we think deficiencies in the preſent work, we mean to do it with the moſt friendly diſpoſitions to the undertaking; with a deſign to make the future improvement of it ſomewhat more eaſy, and to contribute our mite towards the completion of a plan, which nothing but the lapſe of time, and the co-operation of many learned heads, can poſſibly bring near to the idea which theory would offer for it.

The editor and principal compiler, who is perſonally unknown to us, is ſaid to be Mr. Adam Clarke, an inhabitant

* It ſhould be obſerved, that the ſix volumes which compoſe the Dictionary, or the two laſt, entitled "Bibliographical Miſcellany," may be procured ſeparately.

of Liverpool, and perhaps afterwards of Manchester, where the book has been printed *. He appears to be well verſed in Hebrew, with a knowledge alſo of oriental literature in general. His ſkill in the Latin and Greek languages, we have ſometimes ſuppoſed to be deficient, on account of the ſtrange errata we have obſerved; but perhaps the diſadvantages of a country preſs, of which he occaſionally complains, have given riſe to a large proportion of theſe faults. Certainly we have never ſeen ſo many errata in any other work, nor have many of them been corrected in the liſts occaſionally introduced. But even on this obvious fault we lay no ſtreſs. It is partly apologized for by the editor in ſome of his advertiſements; and has ariſen, we can eaſily believe, from cauſes not altogether within his controul. This allowance he has the more right to demand, on account of the great diligence diſplayed in the general conduct of the work. It appears, indeed, from the advertiſement to the ſixth volume, that the whole is not the reſult of the editor's labours. He thus ſpeaks on the ſubject.

"It is ſcarcely neceſſary to mention by *whoſe labours* this Dictionary has been brought before the public. Such is the nature of a book of this kind, that nothing but *intrinſic* merit can recommend it; if it be deſtitute of real uſefulneſs, no name can ſupply the defect. It may, however, be juſt proper to obſerve, that the *fourth*, *fifth*, and *ſixth* volumes have been entirely compiled by the author of the *ſuccinct Hiſtory of the Polyglots* †, the ſubſtance of which pamphlet is printed in the firſt and ſecond volumes. A major part of the third volume has been compiled by the ſame hand, and a multitude of articles added to the two preceding volumes, beſides almoſt the whole of the Bibliographical (qu. *biographical?*) anecdotes. The other parts of theſe firſt volumes were compiled by a gentleman in London, chiefly, as it appears, from Harwood, the Harleian, and ſome modern ſale catalogues, by which authorities, notwithſtanding his care and labour, the compiler was frequently miſled: but theſe miſtakes,

Ignoſcenda quidem ſcirent ſi ignoſcere manes,

are in general corrected by the tables of *errata*, or in the ſubſequent courſe of the work. Theſe firſt volumes might, indeed,

* The two ſupplemental volumes are printed in London; and in the laſt, the author ſigns London, with his initials A. C. This, perhaps, indicates another change of reſidence.

† We preſume Mr. A. C. *Rev.*

have

have been better arranged, but as a ſtrict charge was given, to make *no alteration* in that copy, the editor, though he *added* much, yet in other caſes left the work as he found it." Vol. 6. p. v.

We ſhall add this editor's general apology for all imperfections in the work, from the ſame place.

"Some very reſpectable critics," he ſays, "have thought, that with leiſure, a moderate portion of learning, and the opportunities which are open to every ſcholar in a learned country, almoſt all the value of which ſuch a work is capable might be given to it.—They certainly may go a great way, and without them little can be done to good effect in ſuch an undertaking. But various other conſiderations muſt be taken into the account: —for the preſent work, a wide diſtance from the capital—a total want of a literary friend, to whoſe inſpection and caſtigation the ſheets might have been ſubjected—workmen, who, notwithſtanding their care and diligence, could not avoid making a variety of miſtakes, from their ignorance of the languages uſed in the work, with ſeveral other circumſtances unfriendly to the undertaking, which need not be enumerated, have all concurred with the editor's own incapacity and various avocations, to produce ſeveral errors." Ibid.

They muſt be more inflexible critics than we would wiſh to be, who could refuſe to be appeaſed by ſuch a ſtatement; or would invidiouſly draw forward into notice literal errors*, which a reimpreſſion of the work will ſurely remove; and which, in fact, very ſeldom obſcure the information intended to be given. We particularly approve the adoption of the Dictionary form, for this work; which, except in the inſtance of the French "Dictionnaire Bibliographique," (3 vols. 1791.) had not, we believe, been done.

We have gone through the volumes, ſtep by ſtep, with the ſpirit of a friend, examining the productions of a friend; and with the ſame diſpoſition we ſhall point out what ſeems to us to require alteration or improvement; not forgetting alſo to ſpeak of the parts which deſerve particular commendation. As the title page teaches us to expect an account only of "the moſt curious, ſcarce, uſeful, and important books," it muſt be premiſed, that concerning many of theſe points much difference of opinion may almoſt always exiſt:

* In the ſecond vol. of the Bibliographical Miſcellany, we are told that "a table of errata for the ſix volumes of the Dictionary will be printed ſeparately, and delivered gratis to the purchaſers."

that book appearing to one reader curious, uſeful, and important; which another would paſs by, as poſſeſſing none of thoſe qualities. Nor is even the queſtion of ſcarceneſs, though depending on facts, always eaſy to be determined, ſome books being more, and ſome leſs, rare than they are generally reputed or ſuppoſed. With all allowance for theſe differences of opinion or information, we now ſhall begin our remarks on the work, which we ſhall complete at more or fewer times, as may prove convenient to ourſelves or acceptable to our readers. With reſpect, however, to books of *mere* rarity, we agree exactly in opinion with Le Clerc, who ſays;

* " Ce qui eſt d'uſage, et digne de l'eſtime du public, ne demeure guere ſi caché, qu'on ne le déterre, et qu'on ne le reimprime, même pluſieurs fois. Ceux qui récherchent des livres rares devroint penſer à celà, & en attendant s'appliquer avec ſoin à la lecture des livres communs, qui ſont les meilleurs; et qu'ils negligent néanmoins, comme s'ils ne meritoient pas d'être lus *."

ÆLIAN. Under this name we had noted ſome omiſſions; but we found the chief part of them afterwards ſupplied at page 154 of the ſame volume. Harles aſſerts, that the author of the Tactics lived juſt a century before the author of Various Hiſtory, and the Hiſtory of Animals. He gives the prænomen *Claudius* to both. Even the additions do not give us the edition of Lehnertus, in two vols. Leips. 1793.

ÆCHINES SOCRATICUS. Of him it is ſaid, " when he flouriſhed is uncertain" (p. 17.) On the contrary, it is perfectly certain that he was a pupil of Socrates, and a conſtant attendant of him with Plato. His life is given by Diogenes Laertius; and the orator Ariſtides ſays of him that he was, Σωκράτης μὲν ἑταῖρος, Πλάτωνος δὲ συμφοιτήτης. See the Teſtimonies in Le Clerc's edition. The exact times of his birth and death indeed are not recorded, but almoſt every thing elſe.

AGRIPPA (Hen. Corn.) It might be mentioned with advantage, that the frauds introduced into his book " de Vanitate Scientiarum" are fully expoſed in Schellhorn's Amœnitates Literariæ, Tom. ii. p. 513, and that a life of him is alſo in that volume.

AINSWORTH (Robert). Under this reſpectable name ſhould be entered " Monumenta Vetuſtatis Kempiana, ex

* Bibliotheque Anc. & Mod. tom. vii. p. 3.

vetuſtis

vetuſtis Scriptoribus illuſtrata, coſque viciſſim illuſtrantia," 8vo. 1720: being the account of Mr. John Kemp's Muſeum, drawn up, and illuſtrated by Ainſworth. It is a book which contains a great variety of learned remark, and curious information. He was aſſiſted, as his preface ſtates, by his neighbour Mr. John Ward, to whom he was indebted for the Diſſertation on the As and its parts, and many other very learned communications. The book is well known to all collectors.

AMŒNITATES LITERARIA. The name of Schellhorn ſhould be affixed to this work. It was not given at firſt, but is ſigned to the dedication of the third volume. In the ſixth volume of this dictionary, p. 49, the notice is repeated, under the name of Schellhorn; but without any reference to this place.

ANACREONTIS Tei [Teii]. Convivialia ſemiambia, p. 62. This book is imperfectly deſcribed. As it is uſually known by the name of the Spallettian edition, it ſhould have been mentioned, that it was publiſhed by JOSEPH SPALLETTI, whoſe name is ſigned to the dedication. Nor is it true that the type is a *fac-ſimile* of the *Vatican* copy. The type, indeed, bears ſome reſemblance to the MS., more than Greek types do in general; but the part that is truly *fac-ſimile* is engraved on ſixteen copper-plates, giving a complete view of every line, mark, and appearance in the whole MS. ſo far as it relates to Anacreon. The MS. contains alſo the Anthologia of Cephalas; and the Semi-Iambics of Anacreon begin at the 676th page of the book. It ſhould be mentioned, alſo, that the manuſcript, thus completely repreſented, is of the tenth century; becauſe that circumſtance at once clears away all the nonſenſe which has been written to prove theſe poems forgeries of the fifteenth. Don Gabriel, to whom this edition is dedicated, was the Infant of Spain at that time.

ANTHOLOGIA. Florence, 1494; in uncial letters. "At Mr. Allen's ſale, by Leigh and Sotheby, a copy of the above, printed on *vellum*, was ſold for 42l." A moſt beautiful copy on vellum (poſſibly the ſame) is now in the Cracherode Collection, purchaſed by Mr. C. in 1776. The tract of Laſcaris compriſes ſome very curious remarks on the Greek alphabet. At the end of the Anthologia is an Epigram, by Laſcaris, of 18 lines, alluding to the edition. It begins,

Χαλκοτύποις σελίσι Μουσῶν ἀγὸς ἔδρακε δῶρον
Ωγυγίων Δαναὸς τὸν πολ' ἔδειξε τύπον
Κῆρ' Ἑλικωνιάδεσσι.

Jacobs's Anthologia is not mentioned in its proper place, but at p. 155. The edition of *Hieronymus de Boſch*, with the metrical verſions of Grotius, does not appear to be mentioned.

APPIAN. In ſpeaking of Schweighæuſer's Appian, the editor introduces the following important remarks:

"The flattering compliment which this critic beſtows upon *Dr. Muſgrave* ſhould not be forgotten. His words are, '*Samuel Muſgravius* cui inſtauratus Euripides *immortale nomen paravit*—vir *in tractandis Grecis ſcriptoribus exercitatiſſimus*—emendationes ex ingenio et doctrina *viri ſagaciſſimi* depromptæ.' Dr. Muſgrave, who publiſhed the ſplendid edition of Euripides at Oxford, and to whom this learned foreigner is diſpoſed to do more honour than his countrymen, meditated a new edition of Appian, and applied to *Brunck* for collations of the MS. whence Hoeſchelius had publiſhed the Illyrica. Brunck applied to Schweighæuſer, but when he had completed the collation, and conſulted Dr. M. about his plan, received for anſwer, that it was always very diſtant, and, from ill health, now entirely given up, but offering all his occaſional Notes, if he would purſue it. In the mean time the Doctor died, and all his papers were burnt by the expreſs order of his will, and nothing relative to this ſubject found among thoſe which he excepted. Two years after, a copy of Stephens's Edition, with the Doctor's marginal emendations, was found and ſent over to Schweighæuſer, who went through his collation of the Auſt MS, which is a very fair and careful tranſcript, made about the fifteenth century from one of good authority, and contains all but the abridgement of the War in Gaul; the two MSS. in the king of France's library uſed by Stephens, and a third, containing only extracts from the ſecond and fourth books of the Civil Wars. The Spaniſh and Annibalic are only to be found in one of two MSS, in the Medicean library at Florence, containing the ſame as the king of France's. A third, containing only the three laſt books of the Civil War, one in the Dominican library at Venice, of the end of the fifteenth century, like the French and Medicean one in St. Mark's library there, written on paper 1441, has Illyrica whole, but wants the Abridgement of the Wars in Gaul; one, of the thirteenth century, or older in the Vatican, on parchment, containing the Spaniſh, Anniballic, and Punic wars; another, in the ſame library, on ſilk paper, the ſame as the Auſt and St. Mark's MSS. with the whole Illyrian war; beſides three others of later date in the ſame library, and the MS. of Photius, with his Extracts from Appian, there alſo. From M. Wyttenbach he received the Illyrica complete, from a MS. of Voſſius at Leyden, and ſome new fragments of Appian from a MS. Grammarian at St. Germain's:—from Vienna, Collations of two MSS. of Pletho's Extracts from Appian, and a third

third in the Leyden library;—from the Duke of Bavaria's library, beſides the fragments extracted by Urſinus, others from the Spaniſh and Punic Wars; in the laſt of which is ſupplied a large hiatus, and all taken from a good MS. containing Appian's nine firſt books complete, formerly in the library of the Emperor Conſtantine Porphyrogenetus. The laſt MS. uſed by Mr. S. was one on parchment, in the library at Wratiſlaw, extending no further than the ſecond book of the Civil Wars, and dated 1453. At the end of vol. 3, are added Reiſke's Animadverſions on Appian." P. 86.

APULEIUS. An edition of this author may be added to the liſt: namely, Apuleii Opera, P. Coluri, Ex Officina Plantiniana, 8vo. 1588, with notes.

ARISTOTLE. Among the editions of his Poetics, the following, which is very ſcarce, is not mentioned.

"Pauli Benii, Eugubini, in Ariſtotelis Poeticam Commentarii, ad Sereniſs. Federicum Ubaldum, Urbinatium Principem, Venetiis, apud Jo. Guerilium 1624," folio. This contains the complete text of the Poetics, and an hundred diſſertations on poetical controverſies. The editor was the ſame Beni who is noticed by Johnſon, as having attacked the Lexicographers of *La Cruſca*.

I. Arminii Opera Theologica. 1635. 4to. This work, ſays the author of the Dictionary, was never republiſhed. We have ſeen, however, an edition dated 1637; whether it was really another edition, or had only a new title, we have not aſcertained.

ATHENÆUS. Some account ſhould have been given of the much improved edition by *Schweighæuſer*, which has been going on for ſome years, and is now nearly completed.

BARZIZA. Gaſparin Barziza was one of the revivers of the Latin language, and his works were publiſhed in 1723, by J. A. Furietti, of Bergamo: under the title of "Gaſparini Barzizii, Bergomatis, et Guiniſorti filii Opera. Romæ. 1723. 4to."

BATES. The following work ſeems to deſerve notice. "Vitæ ſelectorum aliquot Virorum, qui doctrinâ aut pietate inclaruere, 4to. Londini. 1681." The Dedication is ſigned *Gulielmus Bateſius*. It contains the lives of Chichele, Archb, of Canterbury, of W. Waynflete, Picus of Mirandula, Savanarola, and many other celebrated perſons, tranſlated into Latin.

BELLENDENUS. It is ſomewhat extraordinary that the republication of this author's work, "de Statu," by Dr. PARR, ſhould not be here noticed. It was publiſhed at London in 1787, 8vo. with a very ample and elegant

Preface by the Editor, on the politics of thoſe times; the fame of which will not ſoon be forgotten. With reſpect to the book itſelf, it is ſtyled "Editio ſecunda, longè emendatior."

"BEZÆ Vindiciæ contra Tyrannos, ſub nomine *Junii Bruti.*" This work is given by ſome to *Phil. Mornay*; but by the authors of the Dictionnaire Hiſtorique to *Hubert Languet.* See alſo Placcius de Pſeudonymis; and Bayle, vol. 3. near the end. There is an edition of it, publiſhed at Edinburgh in 1679.

Under the article BIBLIA, after deſcribing the firſt Latin Bible printed by *Fuſt* and *Schoyffer* in 1042, the editor inſerts the following remarks.

"It was to the policy which theſe early printers exerted to conceal their art, that the world is indebted for the tradition of the *Devil and Doctor Fauſtus*, handed down to the preſent time. Having printed off a conſiderable number of copies of the Bible, to imitate thoſe which were commonly ſold in MS. *Fuſt* undertook the ſale of them at Paris, where the art of Printing was then unknown. As he ſold his printed copies for 60 crowns, while the ſcribes demanded 500, this created univerſal aſtoniſhment; but when he produced copies as faſt as they were wanted, and alſo lowered his price to 30 crowns, all Paris was agitated. The uniformity of the copies increaſed the wonder. Informations were given in to the magiſtrates againſt him as a magician; his lodgings were ſearched; and a great number of copies being found they were ſeized. The red ink with which they were embelliſhed, was ſaid to be his blood. It was ſeriouſly adjudged that he was in league with the Devil; but, on diſcovering his art, the Parliament of Paris made an act to diſcharge him from all proſecution, in conſideration of his uſeful invention. Fuſt died at Mentz, 1466." P. 188.

The account of Bibles, which follows, is very copious and ſatisfactory; being a part of the work which the compiler ſeems to have laboured with peculiar care. It extends to the cloſe of vol. 1. The Hiſtory and deſcription of Walton's Polyglott, which commences at p. 246, is peculiarly intereſting and judicious. We cannot, at preſent, further continue our obſervations, but ſhall reſume them with pleaſure at a future opportunity.

(To be continued.)

ART.

ART. IX. *The Director; a weekly Literary Journal: containing, I. Eſſays on Subjects of Literature, the Fine Arts and Manners. II. Bibliographiana. Account of rare and curious Books, and of the Book Sales in this Country, from the Cloſe of the ſeventeenth Century. III. Royal Inſtitution. Analyſes of the Lectures delivered weekly. IV. Britiſh Gallery. Deſcription of the principal Pictures exhibited for Sale, with the Names of the Purchaſers. Vol. I.* 8vo. 379 pp. 9s. Longman and Co. 1807.

SO great a multitude of Eſſays in various forms, and under different titles, have appeared and diſappeared ſince the introduction of the great prototype of the Spectator, that they would of themſelves make a vaſt library. They demonſtrate, however, that they are congenial to the taſte of the Engliſh nation; and when conducted by a number of individuals, united as to the object, but of various purſuits and attainments, they will at leaſt be entertaining, and may be both uſeful and important to the cauſe of learning and the arts. The Director appears to poſſeſs as many recommendations to public curioſity as any periodical paper which has preceded. The writers ſeem to be enlightened and accompliſhed men, the eſſays poſſeſs the neceſſary variety of being occaſionally didactic, entertaining, and humourous, while the end and object of the whole is to benefit the cauſe of morality, learning, and the arts. Such an undertaking muſt neceſſarily have our hearty good wiſhes for its ſucceſs; and indeed its progreſs has been ſo far cheered by public encouragement, that they already appear before us in the form of a ſubſtantial volume, and we underſtand that a ſecond will ſoon be completed.

The eſſays are certainly entitled to much commendation, which will eaſily be conceded by the reader, who ſhall attentively peruſe what follows.

" Ariſtophanes, in his entertaining comedy of the Batrakoi, has introduced a very ſpirited and well-ſupported conteſt between Eſchylus and Eurpides, for the poſſeſſion of the tragic chair in Elyſium. Eſchylus, in the courſe of his argument, calls on his antagoniſt to define the great and primary object of admiration in a dramatic Poet. Euripides anſwers in the words which I have ſelected for my motto, that *his true object ſhould be ſo to apply his talents and learning, as to improve the* MORAL CHARACTER *of his audience.* Oh! but, ſays Eſchylus, if you do not attend to that,—if of good and virtuous citizens, you make a people vicious and worthleſs, what would you deſerve then?—His anſwer is prevented by Bacchus, who aſſiſts as a *tertia perſona*, and

and exclaims, 'What would he then deſerve? to be hanged, ſure, nothing leſs. There ſeems to be very little queſtion upon ſuch a ſubject.'

"I have referred to this circumſtance, with a view of ſuggeſting to the reader's conſideration, what muſt have been the ſtrictneſs of the Athenian theatre, when ſuch ſentiments were adopted by one of the moſt licentious of their dramatiſts.—It appears to be an extraordinary paradox, that, with ſuperior principles of conduct, with higher feelings of delicacy and refinement, and with many other moral advantages, the Engliſh nation ſhould have allowed on their ſtage, a degree of licence and indecorum, which would have been abſolutely inadmiſſible in antient Athens or Rome. But it is the misfortune of the Britiſh threatre to have retained, even to the preſent hour, a part of the indecency and profaneneſs, which diſgraced this country and its dramatic repreſentations, during the licentious reign of Charles the Second; a period when the invaſion of the marriage bed and the breach of the nuptial vow were permitted to paſs into public diverſion, and to be made the common ſubjects of theatrical merriment. In one claſs of Engliſh comedies *, of that and

---

* "Our modern writers of *comedy*, in the indulgence of this vicious ſtrain, ſeem to be forgetful of the origin and proper character of a comedy. Among the Grecians, four kinds of dramatic repreſentation prevailed—the *mimicæ*, *ſatyræ*, *tragediæ*, *comediæ*: the firſt was merely mimical or imitative, provoking laughter by various geſtures or ſpeeches—the ſecond, though of licentious origin, took afterwards a different turn, and reprehended the vices and ridiculed the follies of the great. Hence the term *ſatire, for a poem*, took its riſe. The COMEDY was ſo called, from the two Greek words of which it is compoſed, κωμαι and ωδη, *villages* and a *ſong*: the actors going up and down the country, performing theſe plays in the villages as they paſſed along. The partition between the ſtage and the audience was painted with cottages and private buildings. Tragedy was ſo called from the Greek words τραγος and ωδη—*a goat* and an ode or ſong—becauſe the actors had a *goat given them as a reward*. The technical term among the Romans was *prætextatæ*, from prætexta, a certain Roman robe, which the actors uſed to wear in theſe tragic plays. The partition which ſeparated the ſtage from the audience was ſupported by ſtately columns and pillars, beautified with paintings reſembling palaces and the images of gods and kings.—Hence it will be ſeen that *comedy* is a term by no means intended as a vehicle for indelicate ſentiment or coarſe remark. Vid. Anteſignanus in ſeris obſerv. de metris Comicis Terentii præfixis; and Polydore Virgil de Inventor. rerum. l. iii. c. 13, as cited by Godwin in his Roman Antiquities, p. 102, &c. D."

the

the ſucceeding age, the ſeduction of a married woman became ſo hacknied a topic for the ſtage, that it would be ridiculous in me to attempt to enumerate examples. Yet in the thirty-ſix dramas of Shakſpeare, there is no inſtance of its being offered as the ſubject of dramatic entertainment:—I do not except Falſtaff's courtſhip of Mrs. Page and Mrs. Ford, as his addreſſes were paid to the purſe and not to the perſon; and were ſo returned, as to ſupply no ſeductive encouragement to ſimilar attempts.

"Familiar as theſe ſubjects have now become on our theatres, I believe I am correct in ſtating, that no ſimilar exhibition was ever admitted on the Roman ſtage. I do not recollect an example in any Latin play of an attempt on the virtue of a married woman,—this crime againſt public morals, this attack on domeſtic honour and happineſs, this ſpectacle ſo fruitful of adultery and divorce,—having been made the ſubject of public entertainment, and of pleaſantry and deriſion.

"Laſcivious expreſſions, and words of double meaning, ſeldom occur in the Roman dramatiſts. If they *do* find a place, they are not put into a female mouth, nor hardly offered to a female ear. The rule of Horace, which proſcribed *immunda ignominioſaque Dicta*, was not merely propoſed by the critic, but obeyed by the poet. Even the narration of indecorous conduct was deemed by the old man in Terence, as unfit to be given in the preſence of a woman.

——————Pudet
Dicere *hac præſente*, verbum turpe.

"In England, however, where the general ſcale of morality and refinement is highly exalted, and where female delicacy and propriety are carried to a degree of excellence and elevation that no other country or age has known, indelicate deſcriptions and ſentiments are ſometimes offered from the ſtage, not merely in the *preſence* of the female ſex; but women are more frequently the *ſpeakers*, and ſometimes the *ſingers* of them, ſo as, by the jingle of rhyme and melody, to circulate them more rapidly and extenſively, and, as it were, to give wings to obſcenity.

"It will be obvious that the Romans were under great moral diſadvantages, with regard to their theatrical compoſitions. The example of many of their poetic writers was groſs and indecent: and, while it is difficult to point out an Engliſh poet of any talent to whom exception can be made in this reſpect, it is as difficult to name a Latin poet who was unexceptionable. Beſides this, their manners and habits were depraved. The divine ſyſtem of Ethics, the tendency of which is to conſecrate the human breaſt as the temple of virtue, had not then been promulgated to the world: while, if the dramatiſt turned his eye to their mythology, he beheld nothing but a groſs maſs of odious and diſguſting vice. Yet, with all theſe co-operating circumſtances of popular manners, poetic example, and corrupt and abominable

minable ſuperſtition, the theatre was leſs exceptionable in *pagan* Rome, than it now is in *Chriſtian* London.

" In their attention to this ſubject, the Romans were aware how potent an inſtrument of good or evil the ſtage muſt ever be in every country. The injury that is done to the national character by the ridicule of virtue, and by the gloſs and decoration of vice *, cannot be eſtimated. The Roman ſenſualiſt, however he might be diſpoſed to indulge himſelf, and to reject all reſtraint on his own appetites, did nevertheleſs feel the expediency of diſcouraging vice and libertiniſm in the great maſs of the people. He was aware that groſs and exceſſive corruption of manners is incompatible not only with the proſperity, but with the exiſtence of a ſtate. The vicious example of a ſecluded individual cannot extend very far; and the lectures and declamations of ſedition or infidelity do ſeldom poſſeſs an influence beyond the narrow walls of the club in which they are delivered. But, of a popular and amuſing play, the incidents and ſentiments, whether moral or immoral, have a general and extended influence. Many thouſands behold them on the London theatres; and as many more peruſe them as ſoon as they are publiſhed. This, however, is not all. Like the vices and faſhions of the metropolis, they travel by the night coaches to other theatres in cities and country towns; and, if the principles, the manners, and the ſentiments are corrupt, they undermine the virtue of ſome, while they confirm others in vicious courſes, ſanctioned by public ſpectacles, which are exhibited by *his Majeſty's ſervants*, and are preſumed to have not only the licence, but the protection of government.

" Whatever may be the purport of theſe exhibitions, whether to encourage virtue or promote vice, there are few individuals who have not at times felt the potency of their effects, and the ſubtilty with which they will inſinuate themſelves into every mode and principle of action. How often, after the fatigue of buſineſs, or the ardour of profeſſional exertion, while the mind

---

" * Of our modern dramatic productions, there is not an inconſiderable number, in which a palliative apology is made for ſome prevalent and faſhionable vices; which in order to obtain approvers and imitators are (to uſe the words of the Biſhop of London in his 14th Lecture) ' repreſented as aſſociated with many amiable virtues; with goodneſs of heart, with high principles of honour, with benevolence, compaſſion, humanity, and generoſity.' Thus (without the offenſive act of referring to authors of our own country) the reader may find in the German play of Lovers' Vows a juſtification of female frailty; in that of the Stranger, a vindication of adultery; and in Schiller's play of the Robbers, an apology for every atrocious complication of unnatural and abominable wickedneſs."

ſtoops

ſtoops in mute attention to be ſoothed and relieved,—how will it, chamelion-like, aſſume the colour of the ſcenery exhibited to the eye! We are all creatures of imitation; all formed and compoſed of habits; and if the impreſſion be virtuous and honeſt, the image and ſuperſcription will be diſtinguiſhable in its effects. It will ſupply vigour to the moral principle, and give purity and ſtability to the heart. But if the tendency be immoral and profane; if the characters, the circumſtances, and the ſentiments be licentious and indecorous; if virtue is to be be made the butt of ridicule, and vice the object of approbation, the exhibition (however calculated to produce a momentary effect in diſpelling the gloom or mitigating the horrors of a profligate life) will make wickedneſs bold and perſevering; and, while the youthful mind is betrayed in the moment of pleaſure and inſecurity, the mature offender will be confirmed in his habits, and the aged will travel onward in unrepenting apathy to the grave." P. 349, &c.

The eſſays under the head of Bibliographiana contain much curious information on the ſubject of books, and of thoſe libraries which have long excited the curioſity of book-collectors, the Harleian, Bridgeſian, that of Folkes, &c. The intelligence alſo which is communicated concerning the proceedings of the Royal Inſtitution, the Britiſh Gallery, the Royal and Antiquarian Societies, and of other public bodies, juſtify our recommending this literary undertaking to the attention of ſuch of our readers as may not have the opportunity of perſonally viſiting thoſe repoſitories of ſcience and art.

ART. X. *The Wild Iriſh Girl; a national Tale. By Miſs Owenſon, Author of St. Clair, the Novice of St. Dominick, &c. &c. &c.* The third Edition. 12mo. 3 Vols. 13s. 6d. Phillips. 1807.

A DEGREE of celebrity attached to this novel, which has even carried it to a third edition, induced us to give it a peruſal; and very ſeldom have we experienced a greater mixture of ſenſations. Something of novelty in the ſtory, a very original picture of the Wild Iriſh Girl, or, as ſhe is ſtyled, the Princeſs of Iniſmore, and her father, the Prince; a good delineation of national manners, in ſeveral, not common particulars; a forcible picture of a young man exhauſted by common pleaſures, or, as the French call

it, *blaſé*, yet recalled to animated feeling by the attractions and inartificial yet elegant manners of the Iriſh Girl; all theſe are ſo delineated as to impreſs a ſtrong idea of the genius of the writer. Yet the language in which all this is delivered is ſo disfigured, not only by the ſtrongeſt affectation, but by the moſt wonderful abſurdities of expreſſion, that it is often difficult to connect it even with the idea of common ſenſe.

Miſs Owenſon, we underſtand, is an actreſs on the Dublin ſtage, and therefore was not particularly called upon to flouriſh away with hard words; yet not only is ſhe continually aiming at them, but ſo frequently miſemploys them, as to produce an effect the moſt ridiculous. Yet were theſe blots removed, the ſtyle is not in itſelf bad; it is flowing, and ſometimes almoſt eloquent, till you meet on a ſudden with a word miſapplied or ill-coined, and diſguſt ſucceeds to ſatisfaction. Words and names from the learned languages are alſo perpetually introduced, yet hardly ever without ſome blunder in the form of them. But the word in which this lady ſeems particularly to delight, and which is repeated in almoſt every part of every volume, is *exility*. We do not know that ſuch a word exiſts; but if it does, it muſt, by its derivation, mean *littleneſs*, *thinneſs*. Miſs O. however, always uſes it for hilarity or livelineſs; and ſtrange it is, that to a third edition ſuch a blunder ſhould be continued; which we ſhould have ſuppoſed the very firſt man of common ſenſe or education who ever took up the book muſt have detected and exclaimed againſt. In the very laſt page ſhe is unwilling to part from her favourite, and talks of "the cheery pulſe of national *exility*." From the preceding parts of the tale we might produce it at leaſt twenty times *. Of other errors we have hardly a letter that is free. Vol. I. p. xvi. *Procroſtus* for *Procruſtes*. "The natives of this barbarous country poſſeſs *goal for goal* with us in every elegant refinement," p. 45. "*Pictoral* traveller," p. 53. "*Paradiſial* charms," ibid. "*miſnic* foreſts," p. 55. Whether alluding to *Miſnia*, or to what elſe we gueſs not. "*Exility*" again, p. 76. "*Retributed* my error," p. 91. "*Cabiliſtical*," p. 101. "*Retributing* injuries," p. 102. "*Articula* mortis," p. 106. "A ſmall *valiſe*, which, with all due humility, I had ſtrapped on the back of my ſteed, *whom* (for *who*) by the bye, I expect will be," &c. p. 108. We con-

* Thus, in vol. I. p. 40, "the cheerineſs of manner, from the natural *exility* of their temperament."

ceived *valiſe* to be an unneceſſary affectation of a French word, but accident has ſince informed us, that it is adopted in Ireland as portmanteau is here; or, more properly, for a cloak-bag. "A great Engliſh Lord, *whom* (for *who*) he believed would not reſign it," p. 110. "*Egreſs*," for permiſſion to go *in!* p. 111. Similar to which is "*triantvitate*," p. 208, for three *females*, namely, the three Idean goddeſſes.

From this liſt, which it would be eaſy to extend to twenty times its length, our concluſion is, not that Miſs Owenſon ſhould ceaſe to write, (ſhe writes too ingeniouſly for us to wiſh that) but that, when ſhe has written, ſhe ſhould employ ſome man of education to read her MS. or correct her proofs, that ſhe may not ſo egregiouſly expoſe herſelf, and torment her otherwiſe admiring reader.

A branch of learning which this lady exhibits with more ſucceſs is the knowledge of Iriſh hiſtory and antiquities. In this ſhe really ſhines, and diſplays as much as would adorn, not improperly, the pages of the Iriſh Tranſactions. On the Iriſh origin of Oſſian ſhe is particularly clear and ſenſible. As the ſubject has lately been before us, and will again recur, we are inclined to quote a paſſage on this ſubject, which we believe to be ſtrictly correct.

"In Ireland there were ſoldiers called *Fynne Erin*, appointed to keep the ſea-coaſt, fearing foreign invaſion, or foreign princes to enter the realm; the names of theſe ſoldiers were, Fin M'Cuil, Coloilon, Keilt, Oſcar, M'Oſſyn, Dermot, O'Doyne, Collemagh, Morna, and divers others. Theſe ſoldiers waxed bold, as ſhall appear hereafter, and ſo ſtrong, that they did contrary to the orders and inſtitutions of the kings of Ireland, their chiefs and governors, and became very ſtrong, and ſtout, and at length would do things without licence of the King of Ireland, &c. &c." It is added, that one of theſe heroes was alive till the coming of St. Patrick, who recited the actions of his compeers to the ſaint. This hero was Oſſian, or, as we pronounce it, *Oſſyn*; whoſe dialogues with the Chriſtian miſſionary is [are] in the mouth of every peaſant, and ſeveral of them preſerved in old Iriſh manuſcripts. Now the Fingal of Mr. Macpherſon, (for it is thus he tranſlates *Fin M'Cuil*, ſometimes pronounced and ſpelled Fionne M'Cumhal, or *Fionn* the ſon of Cumhal,) and his followers, appears like the earth-born myrmidons of Deucalion, for they certainly have no human origin; bear no connexion with the hiſtory of their country; are neither to be found in the poetic legend nor hiſtoric record of Scotland, and are even furniſhed with appellations which the Caledonians neither previouſly poſſeſſed nor have ſince adopted." Vol. ii. P. 74.

One

One point which Miſs Owenſon labours with great earneſtneſs, is that of diſplaying the native virtues of her countrymen. In this alſo we think her a good deal ſucceſsful; and when ſhe ſays,

"I am convinced that were endeavours for their improvement more ſtrictly promoted, and their reſpective duties obviouſly made clear, their true intereſts fully repreſented by reaſon and common ſenſe, and their unhappy ſituation ameliorated by juſtice and humanity, they would be a people as happy, contented, and proſperous, in a political ſenſe; as, in a natural and national one, they are brave, hoſpitable, liberal, and ingenious:—" Vol. ii. p. 69 *.

When ſhe ſays this, we are inclined to agree with her, and to wiſh that the policy of amending their condition were nationally and ſyſtematically diſplayed to them, inſtead of either inſulting or giving way to their religious prepoſſeſſions.

We ſhould not have dwelt on this novel, in a way which theſe popular trifles ſo very ſeldom deſerve, had we not been greatly pleaſed with its general merits and ingenuity. The faults in it are ſuch as a perſon of the moſt ordinary attainments might correct; the beauties are ſuch as few can produce, and ſtill fewer ſurpaſs.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Diverſions of Taſte; or, Poetic Pictures, from the Exhibition*, 1807. 8vo. 1s. Glindon. 1807.

It appears that we have been, in part, the cauſe of this publication, by giving juſt praiſe to a ſimilar poem on the exhibition of 1805, entitled, "The Purſuits of Painting †." The preſent is by no means inferior to the former effuſion, and diſtributes praiſe and cenſure with no ſmall degree of taſte, and a ſtill greater force of poetical imagery. The following paſſage

---

* We are ſorry to ſee, a few pages lower, a paſſage which ſeems to ſhow little regard to religion of any kind. *Rev.*

† See Brit. Crit. vol. XXVIII. p. 440.

on

on a production by Mr. Fuſeli, is ſo perfectly deſcriptive of all his paintings, that we cannot forbear tranſcribing it.

" But ſave me ev'ry muſe, and ev'ry grace,
From FUSELI's * helliſh execrable race!
Was ever human brain ſo monſter-cramm'd?
Say, are they 'ſpirits of heav'n, or goblins damn'd?'
My gentle reader, have you ſeen a toy,
The play-thing of mamma's beloved boy?
A *manakin* of *paſteboard*—it behoves
To pull a ſtring, and ſtraight its *noddle* moves:
Up goes a leg fantaſtic, and the ſight
Makes little maſter leap with new delight;
Then as the leg goes up, the hands are ſpread
In ludicrous diſtortion, o'er the head.
Thou Fuſeli, ſhalt prize the rare machine,
And paint ſuch monſters as were never ſeen." P. 12.

The concluſion is in a higher ſtrain.

" If thus the picture wakes our ſympathies,
And ſome ſad thoughts involuntary riſe,
Turn to BRITANNIA'S TRIUMPHS on the main:
See NELSON, pale and fainting, 'mid the ſlain,
Whilſt vict'ry ſighs, ſtern is the garb of war,
And points thro' clouds the rocks of *Trafalgar*.
HERE CEASE THE STRAIN, and whilſt thy hulls ſhall ride,
BRITAIN, dark ſhadowing the tumultuous tide,
May other Nelſons, on the ſanguine main,
Guide, like a God, the battle's hurricane;
And when the funeral's tranſient pomp is paſt,
High hung the banner, huſh'd the battle's blaſt,
May the brave character to ages ſhine,
And † GENIUS conſecrate the immortal ſhrine!" P. 15.

Though this author continues anonymous, we are convinced that he muſt have and deſerve *a name*.

ART. 12. *Elijah's Mantle. A Poem.* 8vo. 13 pp. 1s. Joſeph Stockdale. 1807.

This Poem was long circulated in manuſcript, and private impreſſions; and is generally attributed to a gentleman, whoſe *lines*

* " Fuſeli's explanation of his own picture is as wonderful as the picture itſelf. " The interpreter," as Sheridan ſays, " is the *hardeſt to be underſtood* of the two!"—*viz.* 81.

" CREMHILD, the *widow* of SIVRIC, ſhews to IRONY, in priſon, the head of GUNTHER, his accomplice, in the aſſaſſination of her huſband!!!"—*Catalogue, page* 6. No. 81.

† " Such as is Weſt's maſterly and comprehenſive deſign for Nelſon's monument."

have in general been viſible rather than audible. Of its poetical merit, the opinion is too generally eſtabliſhed to be either denied or repeated. We ſhall quote from it the only ſtanza which is not ſatirical, which is the laſt, addreſſed to Mr. Pitt.

"Yes, honour'd ſhade; while near thy grave,
The letter'd ſage, and chieftain brave,
The votive marble claim;
O'er thy cold corſe the public tear,
Congeal'd, a cryſtal ſhrine ſhall rear,
Unſullied as thy fame."

ART. 13. *All the Talents: A Satirical Poem, in Three Dialogues. By Polypus.* Sixth Edition. 8vo. 81 pp. 3s. 6d. Joſeph Stockdale, 1807.

There is plenty of ſeverity in this poem, which its title has rendered popular; but it is not the ſeverity of an experienced ſatiriſt, nor of one who is qualified to give poetical grace to the effuſions of his anger. We have no pleaſure in dwelling upon a performance, the whole of which is perſonal, and the notes ſtill more ſo than the text. Such productions may anſwer temporary purpoſes, but cannot live in the Temple of the Muſes. If the author be young, he certainly gives promiſe of ſatirical TALENTS.

TRAVELS.

ART. 14. *A Voyage to South America, deſcribing at large the Spaniſh Cities, Towns, and Provinces in that extenſive Continent, undertaken by Command of the King of Spain. By Don George Juan and Don Antonio de Ulloa, Captains of the Spaniſh Navy, Fellows of the Royal Society of London, Members of the Royal Academy of Paris, &c. Tranſlated from the original Spaniſh, with Notes and Obſervations; and an Account of the Brazils. By John Adams, Eſq. of Waltham Abbey, who reſided ſeveral Years in theſe Parts. The fourth Edition, illuſtrated with Plates.* 2 Vols. 8vo. 1l. 1s. Stockdale. 1806.

The intereſt which this country is likely to have in the parts of South America, which theſe volumes deſcribe, has rendered it expedient to republiſh a work which has always been entitled to the credit of circumſtantial accuracy, and has had a reſpectable place in all collections of voyages and travels. The value of this edition is repreſented to be increaſed by a number of curious, inſtructive, and explanatory notes. The number is certainly not very great, and the reader will judge of their importance. The books are neatly printed, and the map prefixed is particularly to be praiſed for its diſtinctneſs.

POLITICS.

ART. 15. *Remarks on the Oude Queſtion.* 8vo. 186 pp. Richardſons. 1806.

As the ſubject of this pamphlet is the conduct of a Noble Marquis, who was lately Governor-General of India, in tranſactions of a very important nature, and is likely to be diſcuſſed in Parliament, we deem it highly improper to enter at large into the arguments of the author, who endeavours to prove, that the Nabob Vizier of Oude "has ſuffered great and grievous wrongs" from the Britiſh Government, and, conſequently, that "we ſhould make ſome national reparation to the party injured."

Were we to repeat the ſtatement and arguments by which this Author's opinion is ſupported (which undoubtedly are ſpecious on the face of them), we ſhould give a partial view of the ſubject. The friends of the Noble Lord, whoſe conduct is here impeached, may, probably, at the proper ſeaſon, be able to place the tranſactions in queſtion in a very different point of view. In the mean time we will only remark, that this pamphlet appears to be written with ability, and as much temper as can be expected from a writer who conceives himſelf to be the advocate of an injured prince againſt his oppreſſors. But it does not, in our opinion, explain, clearly, (at leaſt to perſons little converſant in the affairs of India), the origin and nature of the connection between the Nabob of Oude and the Eaſt India Company, upon which the merits of this caſe muſt, in a great meaſure (if not wholly) depend. But the public will, probably, ſoon be in poſſeſſion of all the facts and arguments on both ſides of this controverſy.

ART. 16. *The preſent Relations of War and Politics between France and Great Britain; being a Reply to the Inſinuations of the French to the Diſadvantage of the Military Spirit of the Britiſh Nation, ſtating the Reſources derived from its Character, with the Motives for entertaining no Apprehenſions from the Enemy, and exemplifying, by Hiſtory, the hoſtile Diſpoſition of the French towards other Nations, and the Means of reſiſting it ſucceſsfully. By John Andrews, L. L. D.* 8vo. 116 pp. 3s. 6d. Robinſon. 1806.

The long title-page to this work ſo fully deſcribes its contents, that we are relieved from the trouble of ſtating them. If good intentions were alone ſufficient to ſtamp the value of a performance, this pamphlet would obtain our unqualified praiſe; but unfortunately for this writer, ſome other qualities are neceſſary to give intereſt to any literary production; and in theſe qualities he is almoſt totally deficient. There is truth, indeed, but no novelty in his obſervations; no vivacity in his manner; no ele-

gance in his language: now and then his expreſſions are very low and vulgar; but, in general, his ſtyle preſerves the character of mediocrity. His object and principles are, however, ſo meritorious, that we are concerned at not being able to beſtow on this author any more extenſive praiſe.

ART. 17. *The Queſtion between the late Miniſtry and the Britiſh Conſtitution, recommended to the ſerious Conſideration of the People of Great Britain and Ireland.* 8vo. 47 pp. 1s. Edinburgh, printed. Hatchard, London. 1807.

This author begins by ſtating the ill effects of frequent changes of adminiſtration; yet he ſoon ſhows, that he is a friend to that which has ſo lately taken place. He ſtates, rather ſtrongly, the general ſweep made at the former change, giving credit to Lord Erſkine for making a dignified exception in the law department. He then ſurveys the late adminiſtration, certainly with no favourable eye, in their principles, their promiſes, and their conduct; and ſoon comes to the particulars of that meaſure, which led to their diſmiſſion. He is particular in marking the difference between the Iriſh Act of 1793, and that which was to be introduced upon the baſis of it; namely, that the former excluded Catholics from the ſtaff; whereas this, as modelled before it was offered to Parliament, opened to them, without exception, every commiſſion in the army. On the withdrawing of that meaſure, he conſiders the attempt at ſtipulation as originating with them; and the counter-pledge demanded of them, as obliging them to nothing but a future reſignation, whenever they ſhould deem it neceſſary to adviſe the ſame meaſures. This, he allows, might ſeem hard; but not ſo hard as it was for James the Second, to loſe his crown for attempting the ſame things.

Theſe ſtatements are followed by ſome very pointed remarks on the temper of the Church of Rome; which, denying ſalvation to all without its pale, can, he ſays, "neither *grant* nor *accept* a toleration. To attempt to ſatisfy the claims of her members, without making her the dominant religion, betrays," he adds, "a woeful ignorance of the ſpirit by which ſhe is diſtinguiſhed from all other Chriſtian Churches." This remark is alſo ſtrongly illuſtrated.

The author then takes a view of all that was done and attempted, by the late miniſtry, during their adminiſtration, and certainly a view very far from flattering. He allows their talents, but does not admire the employment of them; he even objects to the abolition of the ſlave trade, but ſtill more ſtrongly to the propoſed alteration in the judicature of Scotland; which, as the pamphlet was printed at Edinburgh, may have the more weight. In concluſion, he ſtates the general queſtion thus:—

"It is ſimply, whether the King, in the exerciſe of his authority, ſhall deviate from the principles of the conſtitution, as eſtabliſhed

eſtabliſhed in 1688; violate what he believes to be the ſpirit of his coronation oath; and intruſt the command of fleets and armies to men who certainly pay *ſome kind of allegiance* to a foreign and a hoſtile power; or diſmiſs from his ſervice nine or ten miniſters, of reſpectable talents indeed, but of diſcordant principles." P. 46.

The queſtion, he ſays, admits of no debate; and the conduct of his Majeſty upon it, gives him "a claim ſtronger than ever to the love, the gratitude, and the confidence of his ſubjects; for it has diſplayed firmneſs without prejudice, and talents ſuperior to unprecedented difficulties." P. 46.

As we have carefully analyzed this tract, it will be ſeen to be a production of conſiderable ability, and argumentative force.

ART. 18. *For our Religion and Laws. An Addreſs to the Electors of Great Britain.* 12mo. 16 pp. 6s. Downes. 1807.

The writer of this tract, who ſtyles himſelf a lawyer, and who appears, by ſome of his ſtatements, to be a ſound one, conſiders the Bill lately introduced into the Houſe of Commons in a different light from any other author we have met with. He regards it not properly as a *Catholic Bill*, but as a Bill "for putting revealed religion out of the queſtion, as a qualification for thoſe who conſtitute the army and navy;" and conſequently as deſerving to be reprobated, not only by Proteſtants of every deſcription, but by Roman Catholics themſelves. As the faireſt method of enabling his readers to judge of this fact, he prints the Bill itſelf at the end of the tract, and thereby expoſes his own arguments to immediate refutation, if they ſhould not be conſiſtent with the expreſs terms of the Bill. As a lawyer he obſerves, that every former act of toleration required *ſome profeſſion of faith*; as that of 1 Will. III. cap. 18. with reſpect to the Quakers; that of 19 Geo. III. cap. 44. to Diſſenting Miniſters and Teachers; that of 31 Geo. III. cap. 32. to Roman Catholics; and even that of 33 Geo. III. cap. 21. which was the declared model of the late Bill. But in the late bill, men were "to be releaſed from the profeſſion of Chriſtianity, and from any engagement *not to diſturb or weaken the Proteſtant Religion and Proteſtant Government in this kingdom.*" P. 10.

The remarks of this author, on political pledges, are particularly ſhrewd. "We hear," ſays he, "of politicians being bound to perform things in office, to which they have pledged themſelves while out of office! one of them is pledged to a reform in Parliament; another is pledged to the abolition of the Slave Trade; another is pledged for the Catholic Emancipation (as it is called); one is pledged to his party; another is pledged to the mob; another is pledged to himſelf; and all theſe pledges are deemed good and valid among politicians; and many an honeſt man looks for their being redeemed. But when theſe ſame

ſtateſmen come into the King's Council, with all their ſhackles, their bonds, their promiſes, their obligations, all voluntarily entered into, for bringing about ſomething *which is contrary to law*; theſe ſtateſmen, forſooth, are not to be pledged to the King, to forbear moving him upon a point, *where he ſtands in ſupport of the law*, and where he is, by the conſtitution of the Crown, and under the obligation of his oath, the ſole judge of the mode, manner, and degree, of the matter in queſtion; no, the King is not to have the ſame benefit of pledges from ſtateſmen, though they are his own counſellors, that his ſubjects claim for themſelves." P. 11.

This is ſurely very ſtrong and very correct, as is the whole tract, to our apprehenſion; and, at the ſame time, extremely temperate. It ſeems to be characterized throughout by the talent of placing things in new lights, and urging them with all the correctneſs of a ſound and cautious pleader.

POOR.

ART. 19. *A Short Inquiry into the Policy, Humanity, and paſt Effects of the Poor Laws; and into the Principles upon which any Meaſures for their Improvement ſhould be conducted; in which are included a few Conſiderations on the Queſtions of Political Œconomy, moſt intimately connected with the Subject; particularly on the Supply of Food in England. By one of his Majeſty's Juſtices of the Peace for three Inland Counties.* 8vo. 382 pp. 8s. Hatchard, Rivingtons, Aſperne. 1807.

Among the numberleſs ſubjects of legiſlation; perhaps no one is ſo important, or ſo difficult, as that of *duly providing for the poor:* and in amending the laws on this ſubject, the moſt eſſential requiſite in any counſellor muſt ſurely be experience in adminiſtering them, as they have long exiſted. A man (even of ſound and unbiaſſed judgment) may read the ſtatutes on this ſubject, from the earlieſt to the lateſt; and if he has not witneſſed, and carefully obſerved, their actual operation; he will be little qualified to aſſiſt in correcting them. Theſe reflections are ſuggeſted to us by ſeveral attempts of this nature within a few years; but by none ſo ſtrongly, as by the bill lately introduced into parliament. The author of the two works before us appears to be well qualified, by experience, as well as judgment, to furniſh uſeful aſſiſtance on this intereſting ſubject.

The firſt word (however) which occurs, appears to us a *typographical error*. Inſtead of *ſhort*, we ſuppoſe the author to have written *extended*; for ſuch (ſurely) is an inquiry filling 382 pages; preceded by a preface and table of contents, filling 42.

A conciſe account of the *ſubjects* here treated of, with a general and ſtrong recommendation of the work, ſeems to be the moſt uſeful report we can make of it.

A ſtatement of the ſubject:—policy of the poor laws, as diſcoverable by reaſoning and experience:—the humane and moral tendency of theſe laws; and their effects upon the induſtry and happineſs of the poor:—the increaſe of the ſums collected for relief of the poor; and the cauſes of that increaſe:—the ſupply of food in England; and the inconveniencies of its preſent ſtate, particularly as it affects the poor:—the comparative ability of the country to pay the poor-rates; and the diſtribution of the ſum, levied under them, *throughout the property of the country*. At p. 5, the author ſtates his conviction, "that the ſum of good produced by the poor-laws, has outweighed an hundred fold any little inconveniencies which may have accompanied them; that they are no evil, political or moral, but quite the contrary; being founded in principles of true policy, and peculiarly adapted to forward and facilitate the beſt intereſts of the ſtate; and that the gradual increaſe in the ſums raiſed, and the number of people relieved, under them, ariſes almoſt entirely from the great and growing proſperity they have been inſtrumental in producing; and bears no higher proportion to the ſum total of the produce of the land and labour of the community, than it has done ſince the firſt commencement of that proſperity." On the importance of the ſubjects above ſtated we need not enlarge; but we have much pleaſure in reporting, that they are here deeply inveſtigated, and judiciouſly diſcuſſed; by one who appears to have read and reflected on them with great attention; and whoſe judgment has been directed by experience, much more than by theory. In books of this deſcription; it gives us ſingular pleaſure, to find a ſpirit of ſound piety animating the ſentiments and ſtyle of the writer. Warm *patriotiſm* forms another ſtrong recommendation of the work. On the ſubject of *tithes*, at p. 326, &c.; and of *ſectaries*, at p. 334, we recommend *ſecond thoughts* to this reſpectable author.

ART. 20. *Obſervations on Mr. Whitbread's Poor Bill, and on the Population of England; intended as a Supplement to a Short Inquiry into the Policy, Humanity, and paſt Effects of the Poor Laws, &c. By John Weyland, Jun. Eſq. the Author of that Work; and one of his Majeſty's Juſtices of the Peace for the Counties of Oxford, Berks, and Surrey.* 8vo. 65 pp. 1s. 6d. Hatchard, Rivingtons, Aſperne. 1807.

The author of the above *Short Inquiry* has here diſcloſed his name; which (we are aſſured) is highly reſpectable, and certainly will ſuffer no diſparagement from theſe truly patriotic labours.

Mr. Whitbread having ſtated his object to be, to render the poor-laws *obſolete*, by improving the moral and political condition of the poor; Mr. Weyland ſhows very forcibly (in the former part of theſe obſervations) that his bill is totally inadequate to its propoſed object; and that ſuch an event, the ultimate and

entire ceſſation of thoſe laws, would produce a great DETERIORATION, inſtead of any amendment, in the condition of the poor. At p. 27, we come to the *particular proviſions* of the bill. Here we generally find a concurrence in opinion with *another magiſtrate*; whoſe *remarks* we noticed, very reſpectfully, in our laſt number, p. 432*. As to *education*, reading, is recommended; but not *writing* and *arithmetic*, for "thoſe who muſt ſubſiſt by the coarſeſt manual labour." The articles in the bill, for the direction of *parochial ſchools* are ſtrongly diſapproved of. The next proviſion, to ſecure a proper place of depoſit for the ſmall earnings of the poor, is highly commended. But it is queſtioned (with great reaſon ſurely) whether the making of *London* the ſole depoſitory, with all the conſequent correſpondence, by poſt, certificates, &c. may not form a plan too complicated for the immediate management of the poor. Subordinate officers are therefore recommended, in each county; correſponding with the general boards. The next proviſion, altering the law of *ſettlements*, is ſtrongly condemned; and a caſe is *ſuppoſed*, much reſembling the *real fact* which the writer of the *Remarks* had ſtated. The propoſed power, to enquire into the ſettlements of *ſtrangers*, receives "*unqualified* approbation." Here, the expence of ſending a truſty meſſenger (a few hundreds of miles perhaps) ſeems to be overlooked: "deficient evidence" is juſtly lamented; but no notice is taken of *ex-parte* evidence; and its liability to be contradicted, on a very expenſive appeal. On the queſtion of giving *votes* in every veſtry, in ſome proportion to property; the two magiſtrates (for it may be uſeful to compare the opinions of ſuch experienced perſons) differ entirely. Mr. W. thinks "the principle indiſputably good:" the other rejects it, as unneceſſary on account of the ſufficient *influence* which property gives: and as being no more called for on this than on other occaſions; eſpecially the election of members of parliament. The next propoſition, that *perſonal* as well as *real* property ſhall be rated, is ſtrongly ſupported: and a moſt important proviſion this is: but the "mere declaratory enactment," that this ſhall be done, without any aſſiſtance towards removing great difficulties, is ſhown to be very inſufficient. In truth, there is not a clauſe more imperfectly drawn up, in the whole bill. On the clauſe concerning *relieving* pariſhes *highly rated* to the poor, by throwing them on the county-rate, we find a coincidence of opinions, both ſtrongly diſapproving. Good reaſons are here aſſigned, to ſhow that this bold ſcheme is impracticable. A ſcheme more bold was probably never ſubmitted to parliament. On the ſubject of *county rates*, &c. there is a remarkable concurrence in the judgment of our two miniſters of the poor laws. The two next proviſions, concerning *rewards*

* A ſecond edition of thoſe Remarks is juſt publiſhed, with many additions.

and *badges*, are diſmiſſed; the former as rarely applicable; the other as very unlikely to be applied. The *exemption* from poor-rate of occupiers not exceeding £5, a year, is extolled by Mr. W. and rejected by his brother-juſtice. "Rules and regulations for the better management and diſcipline of workhouſes," would be a great improvement: for we fear that the ſtatute, 30 Geo. 3. c. 49. is too much of a dead letter. But in all diſcuſſions, concerning workhouſes; *manufacturing places*, and *great towns*, muſt not be confounded with *villages*,

The clauſe, for *erecting cottages*, is powerfully condemned.

In concluſion: the author ſincerely wiſhes that Mr. Whitbread's bill may be "the firſt ſtone in the foundation of a ſtrong and uniform edifice," for the comfort of future generations. We much doubt, whether this ſtone (in its preſent ſhape, at leaſt) will ever be laid by parliament.

MEDICINE.

ART. 21. *Obſervations on Indigeſtion, in which is ſatisfactorily ſhewn the Efficacy of Ipecacuanha in relieving Pus', as well as its connected Train of Complaints, peculiar to the Decline of Life. Tranſlated from the French of M. Daubenton, Member of the R. Med. Soc. Paris.* 8vo. 24 pp. 1s. 6d. Callow. 1806.

In the firſt volume of the London Medical Obſervations and Inquiries, there is a communication by Dr. Samuel Pye, recommending ipecacuanha in ſmall doſes, as efficacious in removing tough phlegm from the ſtomach, reſtoring the tone of that viſcus, and conſequently improving the appetite and digeſtion. Since that time, the drug has been eſteemed one of the moſt uſeful in the Materia Medica, for remedying nearly all the diſeaſes of the ſtomach and bowels, and of the neighbouring viſcera. It enters therefore into the compoſition of moſt of the medicines employed in reſtraining diarrhœa and dyſentery, in removing the cauſe of jaundice, and other obſtructions in the liver; it is alſo of known efficacy in aſthma, and has been lately recommended by Dr. Reid, to be given in ſmall doſes, almoſt daily, in the cure of conſumption. We feel no difficulty, therefore, in admitting the propriety of giving frequently ſmall doſes of ipecacuanha, to remove that debility or weakneſs of the ſtomach, which is the pretty conſtant concomitant of age.

The ſymptoms of that weakneſs of the ſtomach and indigeſtion propoſed, by the author of theſe obſervations, to be cured by taking the ipecacuanha, are a weight and fulneſs in the region of the ſtomach, occurring principally after eating, with a ſenſation of wind rolling about, on diſcharging which the uneaſy ſenſation abates. This, if not remedied, at length occaſions heavineſs and giddineſs of the head, palpitation of the heart, trembling of the knees, diſturbed ſleep, heat in the breaſt, with various hypochondriacal

pochondriacal ſymptoms. Living too ſedentary a life, and uſing on the whole too full a diet, particularly taking a greater portion of animal than vegetable food, and drinking fermented liquors too freely, are among the cauſes diſpoſing to the complaint.

The author, who was an aſſiſtant to M. Buffon, and diſſected moſt of the animals, whoſe interior ſtructure are deſcribed by that celebrated naturaliſt, is of opinion, that man was intended to feed principally on vegetable ſubſtances.—"Apes are the animals," he ſays, p. 13, "which differ the leaſt from us, in the general conformation of their bodies, particularly in that of the mouth, the teeth, the tongue, the throat, the ſtomach, and the inteſtinal canal. But the wild apes, who range at liberty in their native woods, live ſolely on vegetable productions. It is then highly probable that man, in a ſtate of nature, living in a genial climate, where the earth required but little culture to produce its fruits, did ſubſiſt on theſe, without ſeeking to prey on animals." The author does not however require that we ſhould return to this priſtine food, but that we ſhould live more temperately than we uſually do, if we would eſcape from indigeſtion. But when the diſeaſe is formed, it may be alleviated, and its conſequences prevented, he ſays, by taking the ipecacuanha, in doſes of half a grain, or from thence to a grain or two grains, in the morning faſting, in a ſpoonful of water, daily, or as often as the inconvenience it is given to remedy recurs. The author, who died lately, we are told by the tranſlator, at the age of eighty-four years, had frequent recourſe to the medicine, and gave it to ſeveral of his friends with manifeſt advantage.

ART. 22. *An Addreſs to the Profeſſors of Phyſic and Surgery in the Cities of London and Weſtminſter, propoſing the Inſtitution of a Society for inveſtigating the Cauſe, Symptoms, and Cure of Hydrophobia.* 8vo. 16 pp. 6d. Creighton. 1807.

The alarm lately excited, by reports induſtriouſly ſpread abroad, that ſeveral perſons had fallen victims to hydrophobia, in conſequence of being bitten by mad dogs, gave birth to this addreſs. We all know that ſuch reports were circulated, and that they became the ſubject of general converſation; but, on inquiry, it appeared, either that the report was a fabrication, or at the leaſt, the evil had been greatly exaggerated.

Hydrophobia is by no means the certain conſequence of the bite of a rabid animal; indeed, it ſo rarely occurs, that there are many phyſicians who have had a large ſhare of practice, continued through a long life, who have never ſeen a perſon affected with the complaint. This has even induced ſome to doubt the exiſtence of the diſeaſe; at any rate, it is of ſuch rare occurrence, as to make the inſtitution of a ſociety for inveſtigating its nature nugatory. As there are ſocieties in moſt large towns, aſſociated for the purpoſe of receiving communications on medical ſubjects, and

and thoſe ſocieties, from time to time, publiſh ſuch caſes and obſervations as are deemed worthy notice; no better way can be deviſed, we apprehend, for collecting materials for inveſtigating the nature of hydrophobia, than to ſend accounts of ſuch caſes as occur to them. This is, in fact, the mode that has long ſince been adopted, and the moſt authenticated caſes of the diſeaſe are to be found in the London Medical Obſervations and Inquiries, and in other ſimilar collections.

One reaſon, among others, againſt the forming ſuch an inſtitution, as is propoſed, is, that it might excite expectations, which have very little chance of being realized. Years might, and probably would elapſe, before opportunities would be afforded to the Members of the Inſtitution of ſeeing the complaint, conſequently there would be little chance of their being able to examine into its nature, or of their giving trial to any modes of treating it, which they might think likely to be efficacious.

The cure of hydrophobia, if the diſeaſe is curable, is more likely to be hit on by accident, than to be diſcovered by reaſoning. Whenever found, however it may be brought about, there can be no fear but it will be divulged, as it will be ſure of its reward. The public are however indebted to the author of this ſcheme, for the benevolence of his intention, though the mode propoſed ſeems by no means calculated to anſwer the deſired purpoſe.

DIVINITY.

ART. 23. *Diſcourſes on Death, Judgment, Heaven, and Hell; with an Addreſs to his Pariſhioners. By the Rev. William Hett, M. A. Prebendary of the Church of Lincoln, Chaplain to the moſt Noble the Marquis of Stafford, Rector of Mavis Enderby, and of Thorpe on the Hill.* 8vo. 87. pp. 1s. Rivingtons. 1806.

The addreſs prefixed to his pariſhioners, particularly to *farmers* and *graziers*, is highly creditable to the author's piety and judgment; and the concluding part of it, for the uſe of *labourers* and *ſervants*, is equally proper and commendable. This addreſs is excellently adapted to counteract the profaneneſs of many ſcribblers concerning *agriculture*, and we wiſh it could be annexed to every one of their books. Happy would farmers be, if thoughts like *theſe* attended them every morning, and throughout the day: "You no ſooner ſet your foot out of your own door, than you ſee all things full of GOD: it is through the influence of his goodneſs that the tender herb of the field puts forth and flouriſhes; that the corn ſprings up and ripens; that all vegetables attain their full growth and fruitfulneſs." P. 8.

We ſhall ſhow, by a few ſhort extracts, that the author is a genuine ſon of the Church of England:—"The holy Spirit of God is ever at work, and is always ready to lend his gracious aſſiſtance

assistance to *all those* who, sensible of their own weakness, trust not in themselves, but fervently pray unto him for his Almighty co-operation." P. 6. A note occurs at p. 8, well worth extracting:—"Though human nature is to a very high degree depraved, and no man lives, who sinneth not to a certain extent; still I am willing to suppose, that there are many good Christians, who lead exemplary lives; and are, as far as human frailty will permit, what they ought to be, in all holy conversation and godliness. The number of these pious and devout souls, I am willing to hope, is much greater than is generally supposed, for this reason; because all true religion is of a silent and a retired nature. Being a business merely between God and the soul, it courts not the notice of others: it rather affects privacy, and is then the most pure, and the most productive of inward peace, when the least exposed to the observation of the world."

Some points, as at p. 25, and afterwards at the top of p. 79, seem to call for reconsideration. "If the degree of our future happiness will be in exact proportion to the improvement of the talents entrusted to our charge, how very anxious ought we to be not to omit any opportunity of doing good. With this view let us make ourselves particularly acquainted with the duties of that station of life, into which it hath pleased the providence of God to call us. Let this station be what it will; whether we be high or low, rich or poor; whether we be clergy or laity, farmers or labourers, tradesmen or mechanics, masters or servants; whether we be married or single, husbands or wives, parents or children; there is a set of duties adapted to our rank and situation in life. When we are once become well informed in the nature of these peculiar obligations, it ought to be our next care to embrace every opportunity, which presents itself, of putting them into practice. As faith without works cannot save a sinner: as faith without works is dead being alone; exactly the same things are true of knowledge, without practice."

A list of excellent books is subjoined, recommended to the unlearned; and the author proposes to distribute copies of his work throughout his parishes; by doing which, he will render (we trust) the most essential of all services to those committed to his care.

ART. 24. *An Address to the Dissenters from the Church of England. By D. Cox.* 12mo. 18 pp. 6d. Drakard, Stamford; Crosby, London.

Neither Dissenters nor Churchmen will thank the writer for this wild address. We know not what is Mr. C's. regular occupation, but if it be that of a book-maker, we shall not again willingly expend sixpence on goods manufactured by him.

ART.

ART. 25. *The Duty of Stedfaſtneſs in Church-Communion. A Sermon, by Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire.* 12mo. 40 pp. 6d. Tupman, Nottingham. Hatchard, London. 1806.

The very appoſite text of this uſeful ſermon, is 1 Kings, xviii. 21. "How long halt ye between two opinions." The ſermon "was written and preached with the view of guarding the more ſober-minded and better diſpoſed part of the Author's pariſhioners againſt the invitations to diſſent, or to a conduct nearly equivalent to diſſent, with which they are perpetually aſſailed by the Baptiſts and Methodiſts, who abound in his neighbourhood; and it is publiſhed in the hope, that it may be of uſe in other places which are in a ſimilar ſituation. By *a conduct nearly equivalent to diſſent*, is meant the practice which, abſurd and inconſiſtent as it is, ſeems to be gaining ground, of attending the ſervice of the church in one part of the day, and the ſervice of the meeting-houſe on the other." P. 2. The Miniſters of pariſhes, in which this practice prevails (and we apprehend that it is ſpreading faſt throughout the kingdom), will do well in providing copies of this plain and wholeſome diſcourſe, and in preſenting them to the well-meaning among their pariſhioners.

ART. 26. *Chriſtian Sympathy, weeping over the Calamities of War. A Sermon, preached at Pell-ſtreet Meeting, Ratcliffe-Highway, Wedneſday, February* 26, 1806; *being the Day appointed for a Faſt throughout Great Britain. By Thomas Cloutt.* 8vo. 35 pp. 1s. Baynes. 1806.

Unexceptionably pious and patriotic, though not an oration of high rank. The following ſentiment cannot be too deeply impreſſed upon the minds of Engliſhmen:—"*Chriſtian Sympathy*,—while it teaches you to bleed for a conquered foe; while it reſtrains from every unjuſt and offenſive attack; it rouſes all the feelings of the huſband, the father, and the patriot, with tenfold ardour againſt the inveterate determined enemy, and premeditated (deliberate) deſtroyer of every thing that is precious to humanity. Such will be *Bonaparte*, and ſuch his infuriate armies, ſhould they ever ſet their feet on Engliſh ground." p. 31.

ART. 27. *The continual ſuperintending Agency of God, a Source of Conſolation in Times of public and private Calamity. A Diſcourſe, delivered to the United Congregations of Proteſtant Diſſenters in Exeter, November the* 2*d*, 1806, *by Lant Carpenter.* 8vo. 21 pp. 1s. Hedgeman, Exeter; Longman, London. 1806.

The *ſingle* topic of this diſcourſe, continually repeated—*nothing is without God*—is diſcuſſed with pious feeling; and doubtleſs, if rightly underſtood and applied, it would be a grand ſource of

conſolation

conſolation to us, under any *unavoidable* calamities. But the preacher *forgets* to warn his hearers againſt *indolence* and *inactivity*; upon which, neither temporal nor ſpiritual bleſſings can ever be expected to deſcend; and we think there is danger that his hearers may have gone away, filled with *apathy* and *indifference* concerning the awful events now paſſing in the world, than which, a more fatal temper of mind could hardly, at this time, prevail in our country.

ART. 28. *A Sermon, preached on the 26th of February, 1806, appointed by Royal Authority, a Day of General Faſting and Humiliation. By the Rev. David Brichan, Miniſter of the Scots Church, Artillery-ſtreet.* 4to. 27 pp. 2s. Ogle, &c. 1806.

A pious, patriotic, and animated addreſs, to a congregation who "love their country, from principle and ſentiment; who are free and happy under an equitable government, under an affectionate and a religious Sovereign." P. 4. Exhortations like the following, ſhould now be reſounded throughout the kingdom. "The war in which we are engaged, has become a conteſt for ſelf-preſervation, allowed us by every law, human and divine. Conſider the privileges you enjoy; conſider them in their intrinſic value; conſider them in contraſt with the ſituation of other nations; and baſe is the man who will not riſk exiſtence (his life) to preſerve them. Calculate for a moment the conſequences of failure, and he deſerves them, in all their awful ruinous extent, who will not ſtrain every nerve to avert them. And, my brethren, whether we would procure from our enemy a ſafe and honourable peace, or whether the war, in which we are engaged, muſt ſtill be proſecuted; on either ſuppoſition, it is neceſſary that a ſteady, formidable aſpect be preſented. We muſt betray neither intimidation nor deficiency. Perhaps the attention of our rulers may be directed to an augmentation, both of our military and our naval ſtrength. Sacrifices muſt be made and vigour exerted. The burden muſt be ultimately borne by you, whether by pecuniary contribution, or by perſonal ſervice. Let it be cheerfully ſuſtained. The criſis is momentous. The ſubject of conteſt our all. The cauſe in which we are embarked, not only lawful but glorious. "Let him who hath no ſword ſell his garment and buy one." He who ſhrinks from danger deſerves not to live. We truſt that "God is on our ſide, and will not fear what man can do," for though "the horſe may be prepared againſt the day of battle, yet ſafety is of the Lord." P. 16.

MISCELLANIES.

ART. 29. *Les Promenades de Victorine; ou morale de l'Enfance. Ouvrage à l'Uſage des jeunes demoiſelles, propre à leur former l'Eſprit*

l'Eſprit et le Cœur. Par Mademoiſelle Le Noir, Auteur de la "Campagne de la Jeuneſſe," et de "l'Inſtitutrice et ſon Elève." Seconde Edition, Corrigée et augmentée. 12mo. 229 pp. 3s. 6d. bound. Booſey. 1804.

We are late with our notice of this little work, but better late than never is a maxim which the author will not deny; nor ought the reader, if by means of it he is at length informed of that which will be pleaſing and uſeful. We have before had occaſion to praiſe Mademoiſelle Le Noir, but, had not her writings already produced the effect, we ſhould be ſtrongly impreſſed in her favour by ſeeing, that in her dedication ſhe addreſſes Mrs. Wilmot, in the ſtyle of eſtabliſhed friendſhip. The friend of Mrs. Wilmot muſt be well qualified both to pleaſe and inſtruct.

The converſations here publiſhed recal to the mind the elegant Dialogues of Madame le Prince de Beaumont, ſo well calculated to unite information and rational pleaſure. The ſtyle is eaſy and elegant; and the juvenile morality, intended to be conveyed, is called forth by ſituations natural and well imagined, in which the ſpeakers are a tender mother and her daughter. The mother, we ſuppoſe to be a picture of Mrs. W. So at leaſt we interpret theſe expreſſions in the dedication, which develope the deſign of the book.

"Une mére tendre conduit ſa fille à la vertu par une pente douce et facile, la voit ſe former ſous ſes yeux, et jouit avec délices de ſon ouvrage; voilà le plan du mien, et vous en êtes le modèle. Victorine eſt votre enfant, mon amie."

We muſt not, however, omit the well-turned, and, we believe, juſt compliment which follows.

"Et ſi en oſant vous repréſenter, je n'ai rendu juſtice, ni à la beauté de votre ame, ni à la ſolidité de votre eſprit, ni aux charmes de votre caractere, ni à l'étendue de vos connoiſſances, prenez-vous en a la médiocrité de mes talens, mais n' accuſez pas mon cœur, qui connaît vos perfections, et qui eſt capable de les admirer."

The ſubjects of the dialogues, which are twenty-four in number, are theſe—1. "Le Menſonge. 2. L'Enfant conſcientieux. 3. La petite fille ſourde et muette. 4. Le Defaut d'Arrangement. 5. La rechûte. 6. La Reconciliation. 7. Le Jardin. 8. La petite Deſpote. 9. La Promeſſe. 10. La Mort d'Alexandre. 11. Le Maitre d'Ecriture. 12. La Viſite. 13. La Recompenſe. 14. Le Danger du mauvais Exemple. 15. La Reſignation. 16. Le bord de la Mer. 17. La famille du Pêcheur. 18. Le Depart. 19. Le Voyage. 20. Le Retour. 21. La Bienvenue. 22. La Jour de Naiſſance. 23. Les Effets de la Jalouſie. 24. Les Merveilles de la Nature."

Parents will judge from this liſt of the tendency of the dialogues.

ART.

ART. 30. *The Panorama of Youth. By Mary Sterndale. In Two Volumes.* 12mo. 8s. Carpenter. 1807.

Panorama is likely to become an eſtabliſhed word in the Engliſh language, for which we ſhall be indebted to the late ingenious Mr. Barker; as the world at large is for the beautiful and inſtructive application of the art of perſpective, to which he firſt applied that name. We think it, however, hardly eſtabliſhed as yet, ſufficiently for literary uſe; though a book for children may undoubtedly claim ſome privilege in this reſpect. A kind of dedication, but without the name of the patroneſs, is prefixed to theſe little volumes, the vacant niche having been deſigned for the late Dutcheſs of Devonſhire. It is ſubſcribed by the lady, whoſe name we have, therefore, introduced into the title; and the panegyric it contains is of the ſtrongeſt kind. But, the object being dead, it cannot be called flattery, and ſhall not by us be characterized at all.

The name of theſe volumes is not merely alluſive; the author really ſuppoſes a panorama to be deſigned, and painted in five compartments, repreſenting different ſcenes, which are here deſcribed, and called "the Panorama of Youth." The idea is ingenious; but the pictures deſcribed are much too ſcanty in objects to form the ſubjects of circular paintings in a large room, and indeed, when we come to the deſcription of them, they ſeem rather to form a gallery of pictures. Yet the thing is properly enough defined, though looſely. "A panorama" it is ſaid, "is a word derived from the Greek, and means *taking in the whole at one view*. The deceptive art of painting is ſo managed, that you do not think you are looking upon a picture, but a real ſcene. The ſituation of this large picture, and the direction of the light, contribute to aid the effect of realizing the objects you look upon." P. 9. But, with ſubmiſſion to Mrs. Sterndale, ſuch a picture, divided into five compartments, repreſenting different ſcenes, and different kinds of light, would loſe entirely that deceptive power which forms its excellence and its characteriſtic.

As a book for children, this ſeems to be exactly of a rank with many others. Rather too *goſſipingly* exact (if we may coin a word) in detailing infantine chat and manners; but well intended, and certainly inſtructive; though not, perhaps, in the beſt mode of inſtruction. It conſiſts, however, more of tales than of deſcriptions of pictures. Some moderate verſes are occaſionally introduced.

ART. 31. *Conſiderations on the beſt Mode of improving the preſent imperfect State of the Navigation of the River Thames, from Richmond to Staines. Shewing the Advantages to the Public, the Navigator, and the Owners and Occupiers of Houſes, Mills, and Lands in the Vicinity, by improving the Navigation of the River, in Preference to the making any Canal. Illuſtrated with Maps*

Maps and Plans, &c. By Zach. Allnutt, Henley, Superintendant of the 2d and 3d Diſtricts. 12mo. 46 pp. Henley, printed. Harris, St. Paul's Church-Yard, London. 1806.

The ſubject of this tract is a public concern, and, we underſtand, has required the ſtrength of Parliament, to remove the difficulties which obſtructed the execution of the plan. We are not fully informed in what ſtage of progreſs the buſineſs now ſtands; but we ſhould much rejoice to learn that it is in good forwardneſs; for the propoſition appears, as here ſtated, not only practicable, but ſanctioned by the full teſt of experience. It is merely propoſed by Mr. Allnutt to improve the part of the Thames here mentioned, in the very ſame manner as the higher parts of that noble river have been improved, and made, according to him, much ſuperior to any navigable canal. The means for executing this plan are explained by Mr. A., and illuſtrated by two maps; the one, of the Thames and Iſis, from the ſource to London, pointing out the various navigable rivers and canals which branch from them; the other giving the profile of the fall of the river, from Staines Bridge to Richmond. This is profeſſedly taken from Brindley, the depths being aſcertained by actual admeaſurement at low water. It appears here, that the fall in that ſpace, which is exactly 20 miles, is 35 feet perpendicular. But that this exceeds the average of the fall between Reading and Boulter's Lock, which is only 27½ feet, the diſtance being 24 miles. We ſhould be very glad to be informed, how far Mr. Allnutt's plan has been or is likely to be followed.

We ſhould mention, that the maps here given are formed by moveable types, in a new and very ingenious manner; and that the ſame art is applied by the author to taking plans of lands and premiſes ſurveyed, which thus may be multiplied at pleaſure. This appears to be a valuable diſcovery. A ſpecimen is given with the book, of a ſurvey adjoining to Henley.

ART. 32. *Letters on Natural Hiſtory: exhibiting a View of the Power, Wiſdom, and Goodneſs of the Deity, ſo eminently diſplayed in the Formation of the Univerſe, and various Relations of Utility which inferior Beings have to the Human Species. Calculated particularly for the Uſe of Schools, and young Perſons in general of both Sexes; in order to impreſs their Minds with a juſt Idea of its great Author. Illuſtrated by upwards of one hundred engraved Subjects, applicable to the Work. By John Bigland, Author of "Letters on Univerſal Hiſtory," "Letters on the Politics of Europe," &c.* 12mo. 448 pp. 5s. Longman and Co. 1806.

We have ſeen the former publications of Mr. Bigland, and are therefore prepared to expect from him, in every thing he undertakes,

takes, ſomething ſuperior to the ordinary claſs of compilations. The plan of the preſent work is unexceptionable. It is a kind of Phyſico-theology, in which the author runs through the whole of nature, according to the Linnæan ſyſtem; with ſuch a deſcription of each object as may be eaſily comprehended and eaſily retained. We do not know that the form of letters is particularly ſuited to this deſign, nor are we prepared to object to it as improper. Whether letters or chapters are employed, diviſions are certainly neceſſary; and the difference is hardly to be perceived, except at the beginning and end of each letter.

The letters are 62 in number; of which the nine firſt contain all that is given relating to aſtronomy, mineralogy, atmoſpherical phænomena, and botany. In the latter, the plants producing tea, coffee, cocoa, ſugar, cotton; with the cedar and the vine, are all that are noticed. Thirty-one letters are then given to the hiſtory of quadrupeds, and twelve to that of birds, followed by one (the 53d) on the conformation of animal bodies. Fiſhes, reptiles, and inſects, with the general concluſion of the whole, occupy the nine remaining letters. The ornaments and illuſtrations of the work, beſides a number of engraved plates, conſiſt of wooden vignettes in the Bewick ſtyle, generally alluſive to ſubjects of natural hiſtory. The plates themſelves, though of neceſſity ſmall, are in general clear, ſpirited, and ſufficiently correct. The figure of the peacock, at p. 302, ſtruck us as remarkably novel as well as animated, and the ſame obſervation might be applied to ſome others.

In the compilation of the work we have no doubt that Mr. Bigland has exerted that laudable diligence for which he has been before diſtinguiſhed; and his own original remarks are aſſuredly appoſite and inſtructive. The book is clearly ſuperior to any thing of the ſame ſize and extent that has hitherto appeared.

ART. 33. *Familiar Letters from Italy to a Friend in England. By Peter Beckford, Eſq.* 8vo. 2 Vols. 18s. Cadell and Davies. 1806.

We really have not found ſufficient intereſt in theſe volumes to place them among our principal articles, the ground has been ſo often beaten, the local manners, places, people, pictures, ſo repeatedly deſcribed, that letters, or travels, or call them what you will, about Italy, ceaſe to excite curioſity. There are a few, and but a few, lively anecdotes, which are original, but there are a great many which have not the claim of novelty.—The following is however new to us. "When I was at Turin, in my younger days, fat coachmen were in faſhion. Marquis Prié ſent to Paris for the fatteſt that could be procured, and the firſt day he drove, he ran him againſt a poſt. Prié, with the greateſt compoſure, let down the fore glaſs of his chariot, and ſaid, "*Ecoutez, mon ami ce n'eſt pas tout d'avoir un gros ventre, il faut le ſavoir conduire.*"

They

They who viſit the places which are here deſcribed, will want ſome ſuch guide as theſe volumes. They will ſufficiently anſwer this purpoſe, and will not be unamuſing in a traveller's poſt-chaiſe.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sequel to the Serious Examination into the Roman Catholic Claims: containing a more particular Inquiry into the Doctrines of Popery, as formerly held and now profeſſed, with Remarks on ſome late Publications of Mr. Keogh, Mr. Quin, Sir John Throckmorton, and Dr. Milner. By the Rev. Thomas Le Meſurier. 3s.

Dialogues on various Subjects. By the late Wm. Gilpin, A. M. Preb. of Saliſbury. 8vo.

A Confutation of Atheiſm, from the Laws and Conſtitution of the Heavenly Bodies, in Four Diſcourſes preached before the Univerſity of Cambridge. By the Rev. S. Vince, A. M. F.R.S. 4s. 6d.

The Propagation of Chriſtianity not indebted to any Secondary Cauſes, a Prize Eſſay, publiſhed in Purſuance of the Will of the Rev. J. Hulſe, of St. John's College, Cambridge. By the Rev. S. B. Vince, B. A. 1s.

Seventy Sermons on the Doctrines and Duties of Chriſtianity, conſiſting partly of Diſcourſes, altered and abridged from the Works of Eminent Divines. By Wm. Toy Young, M. A. Miniſter of St. Paul's Chapel, Birmingham. 2 vols. 14s.

Two Sermons preached on public Occaſions; and a Charge delivered to the Clergy of the Archdeaconry of Bucks. By the Rev. Luke Heſlop, B. D. 2s. 6d.

Lectures on Syſtematic Theology and Pulpit Eloquence. By the late George Campbell, D. D. Principal of Mariſchal College, Aberdeen. 9s.

A Letter to the Rev. the Dean of Chriſt Church, reſpecting the New Statute upon Public Examination, to which is added a THIRD ADDRESS to the Members of Convocation on the ſame Subject by the Rector of Lincoln College. 2s. 6d.

A Few Obſervations on the Danger of admitting Roman Catholics into Offices either Civil or Military, recommended to the ſerious Conſideration of all Parties. By a Magiſtrate of the County of Berks. 1s.

HISTORY.

The Chronicles of Holinſhed, compriſing the Deſcription and Hiſtory of England, Scotland and Ireland. vol. I. 4to. 2l. 2s.

Caledonia, or an Account Hiſtorical and Topographical of North Britain, from the moſt ancient to the preſent Times, with a Dictionary of Places, Chorographical and Philological. By George Chalmers, Eſq. F.R.S. and S.A. vol. I. 3l. 3s.

A Chart of Ancient Hiſtorians, now extant, or a Delineation of the Periods of which theſe Authors ſeverally treat. By the Rev. C. Taunton, late Scholar of C.C.C. Oxford. 3s. 6d.

The Stranger in England, or Travels in Great Britain. From the German of C. A. G. Goede. 3 vols. 12mo. 15s.

Some Account of New Zealand, particularly the Bay of Iſlands and ſurrounding Country, &c. By John Savage, Eſq. Surgeon. 5s. 6d.

Archæologia Græca; or the Antiquities of Greece, being an Account of the Manners and Cuſtoms of the Greeks, deduced from the lateſt and beſt Authorities. By the Rev. John Robinſon. 12s.

A Tour through Holland, along the right and left Banks of the Rhine, to Darmſtadt, in the Summer and Autumn of 1806. By Sir John Carr. 4to. 2l. 5s.

The Hiſtory of the Houſe of Auſtria, from the Foundation of the Monarchy to the Death of the late Emperor Leopold the Second. By the Rev. Wm. Coxe, A.M. F.R.S. 3 vols. 4to.

MEDICAL.

Medical Reports of Caſes and Experiments, with Obſervations chiefly derived from Hoſpital Practice, to which are added an Enquiry into the Origin of Canine Madneſs, and Thoughts on a Plan for its Extirpation from the Britiſh Iſles. By Samuel Argent Bardſley, M.D. 8vo.

An Inquiry into the Changes induced on Atmoſpheric Air, by the Germination of Seeds, the Vegetation of Plants and the Reſpiration of Animals, &c. By Daniel Ellis. 6s.

An Epitome of the Diſeaſes incident to Children. By William Heberden, M.D. F.R.S. 3s. 6d.

A Practical Treatiſe on Various Diſeaſes of the Abdominal Viſcera. By Chriſt. Robert Pemberton, M.D. 7s. 6d.

BIOGRAPHY.

Memoirs of Lord John de Joinville, Grand Seneſchal of Champagne, written by himſelf, containing a Hiſtory of Part of the Life of Louis IX. King of France, ſurnamed St. Louis. To which are added Notes and Diſſertations, &c. The whole tranſlated by Thomas Johnes, Eſq. M.P. 2 vols. 4to. 4l. 4s.

Memoirs of the Life of Mrs. Elizabeth Carter, with a New Edition of her Poems: Miſcellaneous Eſſays in Proſe, together with her Notes on the Bible, and Anſwers to Objections concerning the Chriſtian Religion. By the Rev. Montagu Pennington, M.A.

M. A. Vicar of Nourthbourn in Kent, her Nephew and Executor. 4to. 2l. 2s.

Memoirs of the Life of the Right Hon. Wm. Pitt, Eſq. By Henry Cleland, Eſq. 5s. 6d.

AGRICULTURE.

Mr. Young's Survey of Eſſex. 2 vols. 8vo. 1l. 1s.

Mr. Rudge's Survey of Glouceſterſhire. 9s.

POLITICS.

Plain Facts; or a Review of the Conduct of the late Miniſters. 2s. 6d.

Plain Facts: or the New Miniſtry convicted by their own Deeds. To which is ſubjoined a Letter by the Right Hon. Lord Grenville. 6d.

Letters of Scævola. Part I. 1s.

A Letter addreſſed to the Editor of the Times, from Mr. Horne Tooke. 1s.

Horne Tooke refuted; or the Abſurdity of his Letter to the Editor of the Times, fully expoſed. 1s.

Two Diſſertations, addreſſed to a Friend, and recommended to the Peruſal of the Advocates for extending the Power of the Roman Catholics in this Country. By a Clergyman. 3s.

The Subſtance of the Speech of Lord Viſcount Sidmouth, upon the Motion of the Marquis of Stafford in the Houſe of Lords, Monday, April 13, 1807. 1s.

Means adequate to the preſent Criſis and future Proſperity and Happineſs of the Empire. 3s.

The Diſcovery of the True and Natural Era of Mankind, and the Means of carrying it into Effect. 2s. 6d.

A Letter to the Right Hon. Charles Abbot, Speaker of the Houſe of Commons in the late Parliament. By a Member of that Parliament. 1s.

Lord Grenville's Letter to Dr. Gaſkin, with the Anſwer thereto. 1s.

Politics of the Georgium Sidus, or Advice how to become great Senators and Stateſmen. 3s. 6d.

Church, King, and Conſtitution, a Dialogue, between Mr. John Bull and Mr. Simon Weathercock. 6d.

POETRY.

St. Stephen's Chapel; a Poem with Explanatory Notes. 3s.

Poetical Works of Sir Wm. Jones; with the Life of the Author. 2 vols. 10s. 6d.

The Works of the Britiſh Poets; with their Lives principally written by Sam. Johnſon, LL. D. 12mo. 125 volumes. 12l.

The

The Triumphs of Petrarch, tranſlated into Engliſh Verſe, with an Introduction and Notes. By the Rev. Henry Boyd, A. M. 7s. 6d.

Love's Lyrics: or Cupid's Carnival; original and tranſlated by O. Scott Byerley, Eſq. 7s.

Verſes addreſſed to the Archduke Charles, with a Preface and Tranſlations in Latin, German, French and Italian. 4to. 2s.

Specimen of an Engliſh Homer in Blank Verſe. 1s.

The Elegies of C. Pedo Albinovanus, a Latin Poet of the Auguſtan Age, with an Engliſh Verſion. 5s. 6d.

Muſic, a Didactic Poem, in Five Cantos, tranſlated from the Spaniſh of Don Tomas de Yriarte, into Engliſh Verſe. By John Belfour, Eſq. 1l. 1s.

Diverſions of Taſte, or Poetic Pictures. From the Exhibition. Recommended as a Companion to the Academy. 1s.

Tenby; the Navy of England, and other occaſional Poetry. By George Baker, A. M. 5s.

NOVELS.

Helen, or Domeſtic Occurrences. By Auguſta Ann Hirſt. 2 vols. 10s.

The Libertine, a Novel. By Charlotte Dacre. 4 vols. 18s.

The Hungarian Brothers. By Miſs Anne Maria Porter. 3 vols. 13s. 6d.

Griffith Abbey, or the Memoirs of Eugenia. By Mrs. C. Matthews. 2 vols. 12mo. 9s.

DRAMA.

Peter the Great; or the Wooden Walls; an Operatical Drama. By A. Cherry, Eſq. 2s. 6d.

Adelgitha; or the Fruits of a Single Error, in 5 Acts. By M. G. Lewis, Eſq. 2s. 6d.

Whiſtle for it; an Operatical Piece in 2 Acts. By the Hon. G. Lamb. 1s. 6d.

Town and Country, a Comedy, in 5 Acts. By Thomas Morton, Eſq. 2s. 6d.

MISCELLANEOUS.

Fragments of Oriental Literature, with a Plate from a Chineſe Vaſe. 6s.

The Student's Companion, or a Summary of General Knowledge. By John Sabine. 7s.

Letters on the Intellectual and Moral Character of Women. By the Author of an Eſſay on Original Genius; and of the Hiſtory of Rhedi. 8vo. 7s.

Recreations,

Recreations, inſtructive and entertaining in Engliſh and French. By Dr. Render. 4s. 6d.

A Practical Treatiſe on the Game of Billiards. By E. White, Eſq. 10s. 6d.

LIBRARIES.

That of the Right Rev. Sam. Horſley, Lord Biſhop of St. Aſaph. By Leigh and Sotheby, May 4, and 8 following Days.

—— Of the Rev. John Brand, Secretary to the Antiquarian Society. By Stewart, May 6, and thirty-ſix following Days.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have to acknowledge a very polite and temperate remonſtrance from *Mr. W. Belſham*, on our late reviews of his Hiſtory; in which he ſolemnly declares himſelf "ſtrongly attached to the exiſting Conſtitution, in Church and State;" a friend to no change in either, but ſuch as ſome great men, of acknowledged worth, have alſo approved. He alſo aſſures us, that he has "ever maintained, and ſtill retains, an high and unfeigned eſteem for the perſonal virtues of HIS MAJESTY." With reſpect to Bonaparte, he ſays, that the dark parts of his character have been more developed, ſince he wrote, than they had at that time; and he appeals, for his own private character, to his neighbours, and all who know him (of whatever public ſentiments) at Bedford. In reply, we leave to him to reconcile theſe declarations with the paſſages which we have cited, and many others which we might have taken from his writings; and aſſure him, that by them alone we judged him, and from them alone deduced that unfavourable opinion of his character, which we ſhall be truly happy to find inconſiſtent with many of his printed ſentiments.

A friend to the poor expreſſes himſelf highly pleaſed with our remarks on *Mr. Whitbread's* Poor Bill; and, on the ſubject of alehouſes, mentions an inſtance in Whitecroſs-ſtreet, St. Luke's Pariſh, where, within the ſpace of only three furlongs 18 poles, are no leſs than 25 public-houſes and dram-ſhops; and within an hundred yards of the ſame place, twelve more ſuch houſes, many of the number being places of accuſtomed reſort for known and profeſſed thieves.

LITERARY

LITERARY INTELLIGENCE.

We are happy to learn that *Mr. Pye's Comments on the Commentators* of Shakeſpeare, are now in the preſs.

Mr. Egerton Brydges has printed a Life of *Lord Chancellor Egerton*, with Portraits of the Lord Chancellor, and of *Egerton*, late Biſhop of Durham. It has been preſented to the Society of Antiquaries, but, we underſtand, is not publiſhed.

Sir R. C. Hoare has a *Tour in Ireland* ready for publication.

The concluding volume of *Mr. Malcolm's Londinium Redivivum* is printed, and will ſoon be delivered.

CLARENDON PRESS.

The following works are now going on:

Wyttenbach's Notes on Plutarch's Morals, 4to. and 8vo. correſponding with the Edition.

Sophocles, Græce, notis Elmſley.

The Clergyman's Inſtructor, being a kind of ſequel to the Clergyman's Aſſiſtant.

Alſo new editions of *Davis's Cicero* de Natura Deorum; *Muſgrave's Euripides*, *Florus*, *Homer* Iliad and Odyſſey; *Biſhop Butler's* Works, 2 vols. 8vo.; and *Shuckford's Connection*.

Having accidentally omitted to mention it at the right time, we now ſpeak of the "Conciones et Orationes ex hiſtoricis Græcis excerptæ, in uſum Juventutis," a moſt elegant and uſeful work, publiſhed at Oxford, in 1806.

ERRATA.

In our Review of Steuart's Salluſt, p. 246, of this volume, *Markland* is mentioned as an Engliſh Clergyman. His name ought, however, to be omitted, for he was not in orders.

In our Preface to Vol. XXVIII. p. iii. copying from the liſt in Morhoff, we gave *De Sallo*, the name of *Hedouille*. The truth is, that the *Sieur de Hedouville* was an aſſumed name, at firſt affixed to his work; and is ſaid by French authors to have been really the name of his valet. His own name was *Denys de Sallo*.